

A
Golden Topaze,
OR,
Heart-jewell.

Namely,
A Conscience purified
and pacified by the
Blood and Spirit
of CHRIST.



Written by
FRANCIS WHIDDON Pastor
of Morton-Hampsted in Devon.

*Unicuique liber esse propria Conscientia,
& ad hunc librum discutiendum, &
emendandum omnes alii inventi sunt.*
S. Bernard.

OXFORD,
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TO MY FAITHFULL

Flock, who love the Lord
Jesus Christ in Sincerity.

Mercy unto you, and peace,
and love be multiplied.



Y Deare Children, for
so I am bold to call
you, though you have
had many teachers,
yet not many fa-
thers; if I may credit your
owne tongues; there is a number
of you will say, that *in Christ Je-
sus I have begotten you through the
Gospell, 1 Cor. 4. 15.* Let God
have the glory: for what is Paul? or
what is Apollos: or what am I?
But the weake Instrument by
whom the all-sufficient God hath
wrought faith in your hearts.
I therefore according unto my

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Duty do here present unto you a tender of my true Affection towards you; in this plaine and short Tract of *Conscience*. The *subject* is worthy of all Acceptation, Though the *Author* bee the meaneſt of all his Brethren. You may conſider it as an Object both to your eare and eye, your eare hath heard it preached, and your eye may ſee and read it, and if your heart Affect it, the *Fewell* is your owne. And I who am your Paſtor may take the Boldneſſe and ſay. *I need no Epistle of Commendation to you, or Epistle of Commendation from you: you are mine Epistle knowne and read of all that have ſpiritually eyes, and are acquainted with you, yea, you are the Epistle of Chriſt, written not with Inke, but with the ſpirit, Not in Tables of ſtone, but in the*
vnc
2 A
fleſh

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fleshy Tables of the heart . I hope I shall not be ashamed of this my *foolish Boasting*, But that when I am gone from you, this pretious *Jewell* which now I present unto you, will then be found still to abide within you, and if at any time through carelesnesse, *this Jewell of a good Conscience* with in you, shall gather Dust and lose it's lustre : Let this little Tract, if better be wanting, be Assumed by you, Read it once and againe *humbly and advisedly*, so may you have hope, that your Dull and Dusky *Consciences* will Recover it's former lustre, with more peace and Purity .

And Now my *deare children*, knowing that shortly I must *put off this my tabernacle of Flesh*, 2 Pet. 1. 14. and be brought to the *house appointed for all living*,

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Job. 30. 23. I shall endeavour to give you some few Advertismēts before I goe hence and be seene, no more.

Know (*Deare soules*) we are the people *on whom the ends of the world are Come*, and our daies very *perilous and Dangerous*, as saith the *Apostle*, 2 Tim. 3. 1, 2, 3, 4. In which we find *Iniquite to Abound* and *Damnable Errors & Heresies to Superabound*. What *Enthusiasticall fancy*, what *Anti-Scripturall opinions*? What *Immaginary Raptures and Revelations* have we now *Amongst us*? so that now to *Refraine from their evill opinion and practises*, is to *make our selves a prey*. Never were the *times* more *Contagious*, *Opinions* more *Infectious*, & *practises* more *Dangerous*. So that every pious soule had need to be a *Spirituall Physician*

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Physician, and still to have *Cor-*
dials to fortifie his soule *within*,
and *Repercussives*, to beate back
the Infectious Venome of Sin and
Error without. *Preservatives.*

I. Be constant and sincere in the
preformance of all holy Duties,
both *publike* and *private* in the
Congregation and the *Family*. Let
your holinesse appeare unto all, Be
holy abroad and at home. Despise
not ordinances neither in whole
or part, But receive them with
all thankfullnesse as Love-tokens
from your Father, and acknow-
ledg a Necessitie of them all, and
that as long as you are *Below*
Temptations, you cannot be *above*
Ordinances, which will be as long
as you carry your *Fraile Taberna-*
cles about you. They are *more*
necessary then your *Appointed food*,
more to be *Desired* then *Gold*, yea
then

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*then fine Gold; And sincere milke
sweeter then the hony or hony Comb,
without which, you cannot be
nourished up unto everlasting
Life.*

2. Keepe close to your God
in a way of Prayer and prayes. Be
Constant in Both: pray alwaies and
in all things give thanks. What
Grace you want get it by Prayer;
and what good you enjoy weare it
By Prayer. If you thus draw neare
to God in a way of Duty God will
be still neare unto you in a way of
Mercy. The Least Dropp of the
wine of mercy, should Inflame
your hearts with true thankful-
nesse, and fill your Mouths with
constant prayes. So that you
lay new Ingagement on the god
of mercy to bestow more mercies;
Not only to preserve you from
the evill of evils, But ever to In-
rich

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rich you with the *bleſſing of bleſſings.*

3. Give not way to a customary Dulneſſe in Duty, but performe every Duty with all your power, with ſincere *Intention*, with heate of *Affection*, and with *Diligence*, and *Delight*. Eſpecially be not ſlight in *ſecret prayer, meditation, and reading*. Doe not the *worke of the Lord deceitfully* or negligently, leaſt the *curſe of God* fall on you, *Fer: 48. 10. Mal: 1. 14.* but zealouſly and heartily; *watch to theſe duties, Eph. 6. 18.* Keep your hearts in a good frame for them, undefiled with *ſin*, untainted with the *world*; Endeavour to feele all Duties at your hearts, inlivening, inlarging, and inflaming your affections. Lay not out the cheife of your zeale on *Externals, opinions, and the ſmaller things of Religion,*
but

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but let *soule-saving worke* be your maine and daily imployment. Exercise your selves in *selfe-examination*, looke dailey into your owne bosomes by a ferious scrutiny, and spare not those beloved *Dalilah's*, and cursed *Achans* which are the *troublers of our Israel*.

4. Get true light in your Understandings, not only a *speculative*, but *spirituall light*; not a *notionall*, but *experimentall light*, the light of the knowledge of God in the face of *Iesus*. Such a light whereby you may be inabled to see *sin* to be the greatest evil, and God himselfe to be the cheifest good. Such a light that melts the ioule, that humbles the soule, that enlivens the soule, that quickens the soule, and that quiets the soule. Nourish not an *head-light*, but an *heart-light*. Let the word of truth dwell in you plentifully

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teously. Weake judgments are easily misled both in opinion and practice, but a sound judgment will preserve you in both. So *fly* one error that you do not *fall* into another; it is easy to run into *extreames*, but very difficult to keep the *golden Meane*.

5. *Keep your hearts with all diligence.* (4. Pro.) Watch daily to prevent him, which watcheth ever to mischeife you, 1. *Pet.* 5. 8. And let yours praiers be frequent and fervent, *Lord lead us not into temptation.* Your enemies are *many*, *mighty*, and *malicious*, which still lye in waite to breake your *peace*, wound your *consciencs*, lessen your *comforts*, impaire your *graces*, blurre your *evidences*, and dampe your *assurances*; and unlesse you stand upon your Guard, & set your selves in *battell-array*, to fight

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fight with those strong, subtile, sedulous *Goliaths*, which come out to *upbraid* Gods little *Champion*. They (I meane the Divell and his Agents, viz: the world and the flesh) will not only *rage* but *raigne*; not only assault, but take your *soules captive* at their will. Therefore (as you love your owne *soules* and the welfare of them unto all eternity) *Get unto you the whole armour of God*. Eph. 6. 13. *Be strong in the Lord and in the power of his might*. Give no faire *Quarter* unto foule *temptations*: make up speedily every *Breach* between God and your owne *consciencs*, and let not *conscience* loose its *Tenderneffe*, but shun every evill and the *appearance* of it.

6. Let thy life be the life of *faith*. Saith *Paul*, the life that we now live in the flesh, we live by the *faith*

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faith of the Son of God, who loved us, and gave himselfe for us. Keep fresh the sense of his love, and alwaies acknowledge a continuall need of his *Bloud, Spirit, and Intercession*, and how much you are beholding and ingaged unto him. Labour to draw and derive from Christ by the powerfull attractive force of *faith*, spirituall ability, sufficient for every dayes worke. Act your faith dayly in the promises of grace and strength. Go unto Christ still for his *wisdome* to counsell you; for his *righteousnes* to cover you, for *strength* to resist temptations; for the *shoulder* that must beare our Crosses; for *ability* to performe all duties as duties.

7. Resolve with David *Pf. 101.* that you will *not know a wicked person* (i.e.) approve of him. If out of your families, have not fellowship

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ship with them, but *reprove* them; if in your families, let them not abide within your doores, but remove him or her as persons most infectious and dangerous. We have sins enough and too too many of our owne, therefore let us not encrease them by a base connivency at others mens sins. Especially avoid that generation of men whose grand designe it is to undermine the *Gospel*, to ruine the *Ministry*, and to robb them of that *maintenance*, which is due unto them by the *law of God*, and by the *law of Nature*, and by the *law of Nations*. These *croaking frogges* have overspread our *Egypt*, so that they have made it *stinke* with their damnable Opinions & devilish practises. They creep into houses and lead aside silly women, 2 Tim. 3. 11. and by their faire speeches deceave

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deceive the hearts of the simple,
Rom. 16. 18. And shall, if it were
possible, deceive the very elect,
Mark 13. 22.

8. Affect a faithfull and powerfull Minister, who doth carefully look both to *himselfe* and *his Doctrine*. Adscribe neither too much, nor too little to your *Teachers*. Neither *despise* them, nor *deify* them, as the manner of some is. Esteeme him not as a *principle Author*, but as a *subordinate Actor*; not as a *Lord*, but a *Steward*; not as a *Master*, but a *Minister*, and yet account him more then an ordinary Servant, even a man of God, *A servant of the most high God*, that sheweth you the way of Salvation. Look on him not only as a *Seer*, but *Over-seer*, a *Steward* of Gods high secrets, a *messenger* of the Lord of Hostes, by whose Embassage

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sage peace is concluded, and reconciliation ministerially made up between God and man. He is *Gods mouth to you* by preaching, and *your mouth to God* by praying. On that in speciall place standeth before God, and ministreth to him upon earth, *as the Angels do it in heaven.*

*Woodnotes
Aphorisms*

1. Cent.

p. 42.

The Jewes say, that he that dieth in the displeasure of his Rabbi, shall never be forgiven in this world, nor in the world to come. i.e. of his teacher that hath the charge of his soule.

Therefore take heed you fall not out with your *Teacher*, whome the most wise God hath thought fit to make your *Pastor*; *forsake not the Levite as long as thou livest upon the earth*, Deut. 12. 19. Doe not desire such a *Teacher* as thou mayest *rule him*, but such as may *rule you*. *Magistrates* are chosen to governe the people, not the people to governe them. So *Ministers* you are not to command them but obey them. Therefore *obey them that have the Rule over you*, Heb. 13. 17. *And submit your selves, for they*

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they watch for your souls, as they that must give an account, that they may do it with Joy and not with greife.

I beseech you in the bowels of Christ, let *Death* and *Judgement* possesse your most serious thoughts, waite for the one, and provide for the other. *Dye daiely*, (with Paul) and you shall dye well. Have thine end ever in thine eye, and sweeten the bitter cup of *Death* by a dayly preparation. Get your tackling all in readinesse, that you may saile over the Sea of mortall *miserie* in safety and security to the Port of *happinesse*. You shall all of you ere long lye gasping for death on your dying beds, and there lye grappling with the *King of feares*, attended with Terrors. Therefore (as you love your soules) let the whole course of your lives be a conscionable preparative

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to dye comfortably. Look on every day as your last. So live that you may say with *David*, *Though I walke through the Valley of the shadow of death, I will not feare.* Oh that you would be wise and consider your latter end, before you go downe to the chambers of death, whence you shall never returne. Would you dye willingly? would you dye well? Then get a part in Christ, a Title to him, an Interest in him. *Worke out your salvation with feare and trembling. Give all diligence to make your calling and election sure.* So live, that you may not be ashamed to die. So number your dayes, that you may apply your hearts to true wisdom. So cast up your Accounts, that you may give them up with joy and not with greife. Judge your selves for your daiely Deviations, and you shall not be judged;

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carefull abroad to *warne the unruly, to comfort the feeble minded,* ^{1 Thes. 5.}
and to support the weake. And at ^{14.}
home in his Family in repeating
Sermons; reading, opening, and
applying Scriptures unto such as
were under him; constantly pray-
ing for a Blessing on them, and as
carefull in returning Praise to God
for every Blessing both publick
and private. But at last when the
evil dayes came on him, so that the ^{Eccle. 14.}
Keepers of the house began to trem- ^{3. 4.}
ble, the strong man to bow, the grin-
ders to cease, and the windowes to
be darkened, he was willing for a
Desolution, very ready to goe
hence, often saying, *it is time for*
me to be gone, my Master hath no
more worke for me to do here upon
earth. Now shall we forget such a
worthy *servant of God?* by no
meanes. Let his *memory* be ever
† 3 *blessed,*

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*blesſed, and his Name as precious
oyntment powred forth. And let us
honour his remembrance in an ho-
ly imitation of his vertues. But
ſhould we forget him, yet his God
would not forget his place, his
perſon, his zeale, his labour of
love: The Lord ſhall count when he
writeth up his people, that this man
was borne there. Ps. 87. 6. even in
the family of Wrey, within the Pa-
riſh of Morton, and in the County of
Devon. Now you having ſuch
an excellent Patterne and Preſi-
dent, let it be your earneſt deſire
and endeavour to *run on and not be
weary, walke on and not be faint* in
thoſe waies (paved with holineſſe)
in which he hath walked, that ſo
your end may be *everlaſting life*.
To conclude, looke on this ſmall
Tract as a Dowry which your dying
Paſtor hath bequeathed unto you,
whom*

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judged; condemne your selves, and you shall not be condemned.

10 Lastly. Let this little Book be in your hands, heads, and hearts. Let a *good conscience* be written on your soules with *Characters indelible* never to be razed out, so that when death shall appeare, thou mayest be able to say, *I have lived in all good conscience before God untill this day.*

Now whereas dull spirits are more quickned by *Examples* then *Precepts*. This place hath had a great advantage above other places adjacent. Mr. *John Southmead* who is now a glorious Saint in heaven, and his Soule made *happy with the Spirits of just men made perfect*. You know he was an old Disciple, and served his Master faithfully in his generation for many yeares, zealously striving for

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the inlargment of the *Kingdome of Christ* and demolishing the *Kingdome of Satan*. A great Curb he was to prophaneſſe, witneſſe his great paines and travell in overthrowing thoſe Heatheniſh ſports and paſtimes, which were too common even upon the *Lords day*. God made him the Inſtrument to abolish *Wakes, Revells, Maypoles* and *May-games*, with their Apurtenances, *Fidlers* and *ſuperfluous Ale-houſes*, not only in his owne, but in many other Parishes adjacent. So that not only the Practice, but even the Name of theſe ſinfull Vanities is almoſt forgotten. Againe, as he was a ſtrong Curb to prophaneſſe, ſo was he as ſharp a ſpurr unto holineſſe. Witneſſe his great coſt and paines in getting a faithfull Teacher to inſtruct the people. Very
carefull

To the READER.

Christian Reader,



*Ere is presented unto thine eye a little small Tract, which in it's front doth promise great things, as precious Stones and Jewels: Possibly if thou with an humble heart shalt call and cry, seek and search, thou mayest find that which will be better thē Gold, more excellent then refined Silver, namely a good Conscience. Let not any prejudice of person or partes cause thee to cast it aside, as not worthy thy view, neither cry thou, Tush what is this Pamphlet unto those many large and learned Volumes of those able and holy men, that have formerly written upon this subject. I doe ingenuously confesse, it is very meane, my vintage lesse then others gleanings. But what of that; if thou be an humble Christian; thou wilt acknowledge that Paul
and*

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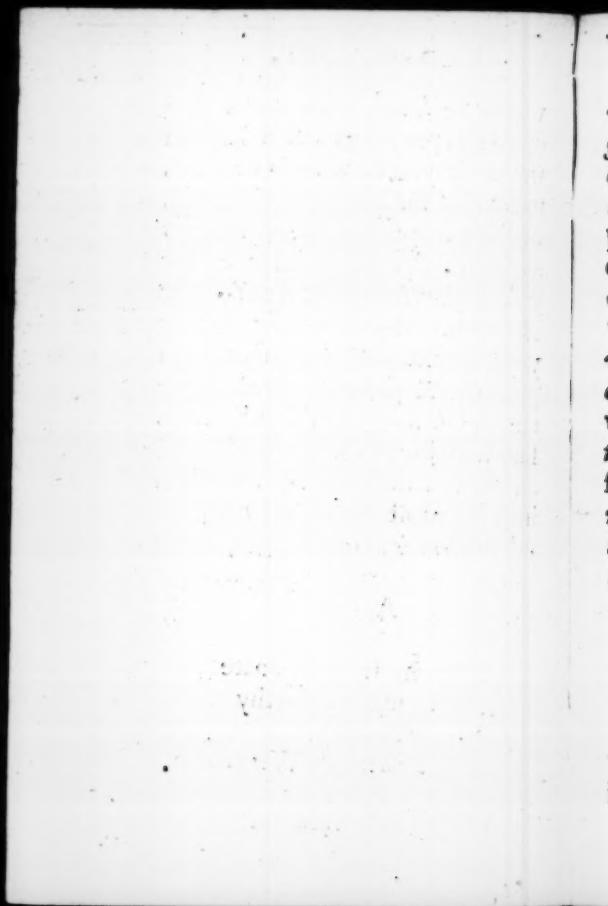
and Apollos are but instruments, and can do nothing without their principall Efficient, also we find by dayly experience, that the lesse of man, the more of God; he can worke as well by the weakest as ablest instrument, & draw as strongly with an hair, as with a Cable rope. I must acknowledge the discourse is very short and very plaine, and both very needfull: in these full and surfeiting times; who seeth not that great volumes are little regarded, & large discourses are easily laid aside: men find much reading to be wearisome to the flesh, I therefore affect brevity with perspicuity. Should I be long in my discourse, I am confident thou wouldest not read it over. But in so much as it is very short, an houres labour or so, I may have hopes that thou wilt read it over and over, and the oftner the better.

As for plainnesse of the stile, I would have thee to know the Author is a very plaine man, and hath written it for a
very

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whom he *loves in the Lord*. Receive this provision which he hath made for you of wholesome meat, not caring for concealed Cookery, or the *vaine enticing words of mans wisdom*. As it was intended for your *Instruction*, delivered to your *Attention*; so let it be digested by your *Meditation*, and practised in your *Conversation*. So both *Pastor* and *People* shall behold each others face with joy at the *Barr* of Christ; and have a most happy admission into his most glorious *presence*, *where there is fulnesse of joy, and at whose right hand are pleasures for evermore*, Amen.

Your most affectionate
though unworthy
Teacher,
FRANCIS WHIDDON.



To the Reader.

very plaine people in his owne Congregation. This was never intended to go abroad into the world, but to be confined to the place and people where it was first preached; a people that desire the plaine evidence of the Spirit, & not the vaine enticing words of mans wisdom. Therefore if thy Braine run over with vain speculations, high notions, & frothy expressions, and wilt be wise above what is written, 1 Cor. 4. 6. remember that of Austin, Multi propter arborem scientiæ amittunt arborem vitæ. Many with Adam so eagerly strive for the tree of knowledge, that they lose the tree of life. A good caveat for such as are all for new discoveries, new lights, but not new lives. To you therefore that with the Athenian cry, quid novi? what new thing? I must answer, nec nova, nec novè, here is nothing new, but vetus veritas iisdem verbis & iisdē syllabis. The old truth in its owne words and syllables. If this
do

The-
ophi-
lus.

To the Reader.

*do not like you, then lay it gently aside,
and it will not harme you.*

*But unto you that heartily desire
to have and to hold, to use and exercise,
alwaies, in all things, and to all persons,
a Conscience void of offence: if you
want better helps take this for present.*

*And because this little Book must with
Gen. 43. 14 little Benjamin, be sent into Egypt, I
shall with old Jacob, desire that it may
find favour where it comes. If others
desire the like with mee; I hope that nei-
ther they in Reading, nor I in Writing
shall lose our labour.*

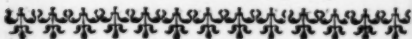
Thine as thou art Christ's

F. W.



June II. 1656.

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The TOPAZ.

H E B. 13. 18.

*For we trust we have a good Con-
science, Willing in all things
to live honestly.*



Find it reported of
Saint *Austin* long since
that a great desire poss-
sessed him of hearing
Paul to Preach.

Another like affected
with him, seconds his desire with this
of his own: which was, that his Theam
or Text might be *Conscience*. Doubt-
lesse these good men were friends to
Conscience, They saw how the Cause
stood wth her, namely that she was in
a languishing condition, and ready to
die: what their thoughts were we can
onely guesse: but in these dayes of
ours, these last and worst dayes, if we
ponder the wayes and workes, the o-
pinions and practises of the most, we
have just cause to complaine, that

Conscience is not onely sick and dying, but dead and buried in the grave of habituall sin, with the *stone* of hardnesse rolled on the grave, and that she hath laid so long in the dust of oblivion, that her name is become unsavory, & the very mentioning of *Conscience*, is nauseated by every prophane *Belialist*.

It's high time, therefore, to crave the help of an Angel, yea the *Angel of the Covenant* Jesus Christ the Saviour; to roll away the *stone*, and to raise up our dead friend *Conscience*, as sometimes he raised up his dead friend *Lazarus*.

This worke of raising the dead is proper unto God onely, yet may an omnipotent God use impotent man in such a worke; as *Elisha* in raising the *Shun-*

2 King. 4. wifes dead son to life, *Paul* in restoring *34. Act. 9.* *Eutychus*, and *Peter* in reviving *9. Act. 40.* *Tabitha* (alias) *Dorcas*. Now he that employed men then, in raising dead bodies, can and will imploy men still in raising dead soules, dead *Consciences*; who knoweth what God may do, if we do our parts? if the *Hebrews*
pray

pray, & *Paul* preach, and God come in with a *blessing* on both, what shall hinder but that the dead *conscience* should be revived, the drowsie awakened, the weake confirmed, the troubled quieted, the good bettered, and every elect soule returne to his rest with some measure of *Pauls* confidence, and say, I trust I have a good *Conscience*, willing in all things to live honestly?

The occasion of *Pauls* pleading a good *Conscience*, I find to be thus; there were certaine ill-affected persons among the *Hebrewes* who calumniated *Pauls* doctrine, as tending to the subversion of *Moses* law; so that many, who had formerly given their *Names* to Christ began now to draw back from *Paul* as a *Seducer* and false *Teacher*, and so their Affections alienated from him. He therefore (to cleare himselfe from such false aspersions and calumniationes, and to confirme and establish the *Hebrewes* in the truth,) gives them to understand, that he had not dealt fallacionfly, but faithfully

Occasion.

Theophilact
in h. l.

with them in what he had taught them : and therefore adviseth them to continue constant in their obedience unto their Teachers, and in fervent prayer unto God for them . For saith he, we are assured we have a good Conscience, willing in all things to live honestly.

You may terme this Text *Pauls Triumph*, or his *choice Jewel*, with which the whole world compared and weighed in the *Ballance*, will be found as light as drosse and vanity, and without this, all things are but *losse, dung, and vexation of spirit*.

Analysis.

1. *Pauls Conscience.*

2. *Pauls Confidence :*

In the first note the quality, it is a *good Conscience.*

In the second the propriety, it is *his owne good Conscience, I have a good conscience.*

In the second, viz. his confidence, you have 1. his Assurance, (*we trust*)
2. the grounds of it built on foure firme pillars,

1. His will, (*desiring.*)

2. The

2. The Extent, (*in all things.*)

3. The Constancy of his will, (*to walke or live.*)

4. The Sincerity of it, namely (*honesty.*)

First of *conscience* in generall; it would be very tedious to shew you the opinions of men upon the definition of *conscience*, all varying in *terme*, and some

in *truth*. Much adoe there is amongst Divines to find out the *Genus* or generall *terme* of it, as also the *difference*. *Habitus multis dispositionibus acquiritur: Habitus intellectus, quâ talis, officium est unicum, inclinare ad promptum a-*

Some calling it an *act*, some an *habit*, some a *faculty*, some a *power*. As for the two former, they are liable to just exception, that call it an *act* or *habit*.

1. It cannot properly be called an *act*, because *conscience* many times doth not *act*, as in sleepy men and *scared consciences*.

2. It cannot be properly termed an *habit*, because *conscience* is innate, not acquired.

The two latter, a *faculty*, or *power*, are generally imbraced, but especially the last. Some leave out *faculty*, because the *Scripture* hath not yet determined

it to be a *distinct faculty*, but calling it sometimes the *spirit of a man*, and sometimes the *spirit of the mind of man*, therefore to avoid all exception, I shall pitch upō the last terme, namely *power*, as the true *genus*, and so define it.

Conscience is an inbred light in the mind of man, teaching him to follow what is good, and to eschew that which is evill; and it is called *conscientia, quasi concludens scientia*; and it hath a two-fold Act, the first is to give Testimony to things, whether we have done well or ill; if we have done them well, then it giveth testimony for us, *Rom. 9. 1. My Conscience also bearing me witnesse*; and if we have done evill, then it testifieth against us. Therefore *Nazianzen* used to call the Conscience *Pedagogū anima*; for as a Pedagogue waiteth upon a Child, and commendeth him when he doth well, and on the contrary whippeth him when he doth evill; so the *conscience*, when a man sinneth, it stingeth him like *Hornets*, *Dent. 7. 20.* But when he doth well, it alloweth him, bids him go on, maugre all
oppos

opposition, and to rejoyce and sing, though in a prison with *Peter*, or in stocks with *Paul*. (*vid. Weemse divine exercitations.*) But to define it more plainly and fully.

Conscience is a Relative power in the Definition reasonable Creature, which upon determination through the light of Gods law, doth either excuse or accuse.

1. A power, because of the many operations and workings which it dayly exerciseth in us.

2. Its a Relative power, not absolute, because what Conscience doth, it doth it in Relation to another, and therefore called *conscience*, because it knoweth with another, with one that is of familiarity with it, and witnesseth the truth with it, and this is God alone, who only knoweth the heart, and trieth the reines. Hence it is that *Paul* calleth the spirit of God to second his conscience, *I speake the truth in Christ, I lie not, my Conscience bearing me witness in the holy Ghost*: where you may see 3 witnesses produced by the Apostle, and all of them without exception, name-

Conscientia
i.e. *scientia*
cum alia
scientia.

1. *Cum Deo*
scire.

2. *Cum se*
ipso scire.

3. *Cum ali*
is scire.

4. *Cum re*
bua ipsis
conscire.

Rom. 9. 1.

namely Christ, the holy Ghost, and Conscience, which is *mille testes* a thousand witnesses.

3. The *subject* in which *conscience* is seated, it is in the reasonable Creature, I doe not say it is in the Creatour, for God being holinesse and righteousnesse it selfe, needeth not Conscience to order, governe and direct him. Neither do I say it is in the unreasonable creature, because Beasts and Fowles wanting reason, must needs want *conscience*: but this I affirme; *conscience* is in the reasonable creature only, whether they be men or Angels, good or evill, Saints or sinners, blessed Angels or collapsed Divels, this power of Conscience is in them all.

Q. In what part of man is this power seated?

*Tota in toto
& tota in
qualibet
parte.*

A. I will say of *conscience* in the soule, as Philosophers of the soule in the body. It is in every part or faculty of the soule.

1. It hath the *understanding* for its Throne and Pallace, where it is cheifly resident, and keepeth a compleate

CONTE

Courts in the whole soule, commonly called *forum conscientia*, and there as a Judge sits determining and prescribing, absolving and condemning *de jure*.

2. Its in the *memory*, and there it acteth as *Register* or *Recorder*, readily minding and recording, witnessing and testifying *de facto*.

3. Its in the *will* and *affections*, and there Conscience carries it selfe like a *Jaylour* or *Executioner*, rendring, rewarding, plaguing and punishing every one *sine respectu*, without partiality.

The 4th. thing in the definition of *conscience* is *determination*; Conscience determineth what is good, what evill, what is to be done, what not to be done, and so excites or diswades accordingly. If *conscience* say, this must be done, then must we do it for *conscience* sake. If *conscience* tells us it is evill, then *Rom. 13. 5.* must we forbear for *conscience* sake, i.e. out of an holy feare of God, whereby our *conscience* may be preserved pure before him.

5. The *rule* by which *conscience* acteth, namely, the light of Gods law;

I do not say by the light of the word, Gospel, or written Law, but more largely by the light of Gods law, I meane the *law of Nature*, written in mans heart before the word was written, or Gospel revealed. For as man had a *conscience* from the beginning, so he had light from the beginning to regulate *conscience*, which was the *law of*

Rom. 2. 15. *Nature written in his heart.*

6. The last thing in the definition of *conscience* is her *acting or working upon the light received*; which is twofold, either *acquitting*, or *condemning*: when by her light she determines what is done, that it is good or evil; she accordingly doth *excuse* or *accuse*, Rom. 2. 15. And thus have you *conscience* in generall defined and explained.

Having shewed you what *conscience* is, and in whom, namely, in the reasonable Creature; now in so much as every man hath reason, I may safely conclude that every man hath *conscience*: The point of Doctrine is clearly this.

Doct. There is in every man a power or faculty called *Conscience*.

1. That

1. That there is in man a *conscience*, let our Apostle cleare up this truth in himselfe, how often doth he call and appeale unto *conscience* upon all occasions, when he was convented before the *Cōsell*, & greivous things charged upō him, he appeals to *conscience*. *Men and Brethren, I have lived* (saith he) *in all good Conscience before God untill this day.* Againe when *Ananias* commanded them that stood by to smite *Paul* on the mouth, and *Tertullus* with all his *Rhetoricke* before *Fælix* besmeares him, calling him a *pestilent fellow*, a *mover of sedition*, a *maintainer of the sect of the Pharisees*, a *polluter of the Temple*, and what not? He hath no way to cast off all this filth, but by flying unto *conscience*, shewing his enemies how far and free he was from these base aspersions, that it was his constant practice to keep a *Conscience void of offence toward God and toward men.*

Act. 23. 1.

2.

Act. 24.

16.

And that you may not think it to be *Pauls* peculiar, but common to others with him, we approve our selves to every mans *Conscience in the sight of God.*

2 Cor. 4. 2.

Obj;

Ob. Though good men have a *conscience*, yet wicked men have not.

A. It is an usuall saying indeed amongst men here, when they meet with such as are very hard in their dealings, or very vicious in living, to say this man *hath no Conscience*.

But you must understand their meaning, when they say he hath no *conscience*: they meane no *good conscience*, or no *working conscience*.

Be you therefore assured, that there is a Conscience in every man and woman, be they good or bad. not only in *Paul*, but also in *Pilate*, not only in *John*, but likewise in *Judas*. The accursed *Jewes*, wicked *Pharisees*, and Heathenish Idolaters will all acknowledge the being and working of Conscience in them.

John. 8. 9.
Rom. 2. 15.

To hold therefore that some men have no Conscience, is both dishonourable to God, and injurious to man.

1. A dishonour to God, as if he had given man not a perfect, but imperfect soule, defective in its principall power or faculty, we confesse that the body of man being generated, may be maimed,

med, wanting a part or member, as an *Gen. 2.7.*
 eye, an eare, a hand or foot, because it
 comes mediately from man: but as for *Anima in-*
 the soule, being *created* and *infused by* *fundendo*
God, this cannot be defective but com- *creatur, &*
 pleat in all his powers and faculties, and *creando in-*
 therefore a great dishonour to God to *funditur.*
 question his workmanship, as men do *Tho. Aqu.*
 if they deny man to have a *conscience*, *2.d.3.q.1.*
 which is a speciall power or faculty in *4.1.*
 the soule. *Anima hu-*
mana non a
feminis tra-
duce propa-
gatur, sed
a Deo cre-
atur.

2. An injury to man. 1. Deny man *con-*
science, you deny him reason, and so *gatur, sed*
 confound him with a beast: but grant *immediate*
 him a *conscience*, and you grant him *a Deo cre-*
 reason, and set him in his proper place *atur.*
 as a Lord or master over beasts. *Ps. 8.7.*

2. Againe deny him Conscience, you
 deny him a Soule, one of his Essentials,
 and so confound his manhood, which
 were a great injury to him. We ac-
 knowledge sin hath brought us to a
 great losse, but not to such a losse as
 to loose our being: we have by *Adams*
 sin lost our *innocency*, but not our *es-*
sence; our *excellency*, but not our *exi-*
stence; our soule is *defiled*, not *annihilas*
ted;

ted; our powers depraved, not destroyed; man is man still, hath body and soule, partes, members, powers and faculties, all good *quoad bonum naturalem*, all naught *quoad bonum morale*. The truth then still stands cleare, that there is in every man a power or faculty called *Conscience*.

2. The Reasons why God hath planted this power of *conscience* in man are two.

1. R. To shew his Justice, that he will judge righteously. God commands judges here on earth to *execute righteous judgment*, to proceed *secundum allegata & probata*, to do nothing but upon good evidence and witnesse. Now shall not the Judge of all the world do right? God hath therefore set this power in man, that when God comes to judge him, he may have sufficient evidence in himselfe, his owne *Conscience* witnessing for him or against him before Gods *Tribunall*. For God will not condemne without a *witnesse*.

2. R. Is to shew his mercy unto man: He knowes man is very fraile, & *labilis*

lis memoria, apt to forget his God; and to forget himselfe. Sometimes he goes forth and forgets to pray unto God for protection and direction, sometimes he returnes home and neglects his duty of praise to God for his preservation, therefore God hath placed in him this power of *conscience* as a remembrancer unto him.

Againe sometimes mens Passions are very high, as in Jonah, who is ready to quarrell with God, and to fall out with him, as if he had greatly wronged him; God saith unto him, *doest thou well to be angry? yea* (saith he) *I do well to be angry even unto death.* His words are very high, words of a passionate spirit, blinded with *anger*, rather then with any expresse *rebellion*. Very needfull therefore is it that such should have *conscience* as a Controuler to check them. *Jonah 4.9.*

Againe, others their *Affections* are disorderly placed on wrong *objects*, likeing those whom they should dislike, and loving those whom they should loath; such was the blind Affection of *Jehoshaphat*

*Jehoshaphat to Ahab, I am (saith he)
 2 Chron. 18 as thou art, my people as thy people: its
 3. 2 Chron. needfull therefore that conscience say to
 19. 2. such as Jehu to Jehoshaphat, shouldst thou
 love them that hate the Lord?*

*Lastly many mens appetites are very
 wanton, wholesome meates and drinkes
 content them not, their meates must
 be mixed with hurtfull condiments, and
 their drinke with noxious ingredients,
 therefore it is very requisite that consci-
 ence play the Monitor, and advise
 them not to looke on the wine when it spar-
 kles, nor to seeke after mixt wine: though
 it goe downe pleasantly, yet at last it will
 bite like a Serpent, and hurt like a Cocke-
 atrice. And thus you see how just and
 how mercifull God is, to plant such a
 power in conscience within us.*

*Is there such a power or faculty as
 conscience in every man, then let every
 man learne to magnify his maker, not
 barely for being his Creature, but for
 being such a Creature as none is like
 him.*

*First look upon thy meanest part,
 namely, thy body, view that well, and
 thou*

thou shalt see such an excellency in it, that no visible creature is comparable unto mans body. If we look unto our first Creation, we find them very excellent creatures.

1. God made them with consultation and deliberation, (*let us make man.*) Gen. 1. 26. His advice argueth a worke of great weight and moment, and this word of plurality (*us*) intimates the Trinity, and mindes us of the mysterie of the three persons in one Godhead. God the father seemeth to speak, as communicating by way of consultation with God the Son, and God the holy Ghost in the worke of Creation.

(a) Galen though a meere Naturalist, when he saw the admirable frame and structure of mans body, was so taken with it that he could not but adudge the honour of an Hymne to the wise Creator of it.

2. The wonderfull endowments of the body in beauty, strength, nimbleness, activity, without deformity or mortality.

3. All other bodies made for the good of mans body, the heavenly to give light unto it, the earthly bodies to nourish, cherish, and comfort it.

Againe, if we consider the recreation or regeneration of our bodies, we find them more excellent.

1. Purchased by Christs bloud, 1 Cor. 6. 20.

2. Sanctified by Christs spirit, 1 Cor. 6. 19.

3. Assumed by Christs person, Phil. 2. 7. When he took our nature, he took our body, and *was made like unto us in all things, sin only excepted*, so that we are as neer to Christ, as our bodies to our soules.

Having thus viewed our meanest part, namely, the body; let us in the next place consider our best part, namely, our soule.

What the soule is: The soule of man is a spirit distinct, invisible, immortall, infused by God.

1. A spirit. Thus much the Originall word declareth, as in John 11. 33. and John 12. 27. we find soule and spirit promiscuously used by our Saviour, *my soule is troubled, my spirit is troubled.*

2. A distinct spirit, because it hath its being not only in the body, but also so out of the body, as it had its time of entrance into the body, so its time of
Ecl. 12. 7.

of *returne* out. As it is in us, so it can be without us, and will be after us. b) (b) sup-
pus de na-
tur. 2. lib. 3.

3. Invisible. Because no more to be seen then an Angel or God himselfe. (c) Tertul-
lian 1. de a-
nim. ch 5.

4. An immortall spirit. Eccl. 12. 7. And Christ tells us, that men may kill *our bodies*, but not *our soules*, which made *Anaxzarchus* bold to speak unto his Tormentors, who did beat him with clubs, laye on my Sachel, meaning his *body*, you cannot hurt *Anaxzarchus*, meaning his *soule*. (d) Thom.
Aquin. 1 q.
75. 6. 1m.

5. A spirit infused by God, Gen. 2. 7. How Adam came by his soule we all know, namely, by inspiration, but as for our owne soules we are at a great stand. Some think by participation, (b) as one Candle lighteth another. Some thinke by generation, (c) that a man begets a man compleat. Others say it is by infusion, (d) by a peculiar inspiration, when the child is first quickened in the womb. Much is imagined little concluded concerning this question, (e) and no marvell, for who knoweth the way of the spirit, Eccl. 11. 5. (e)
St. Austin
hath writ 4
bookes of
the origi-
nall of the
soule, in
which he
leaveth this
question
undecided.
And his se-
cond booke
of Retra-
ctions doth
witnessse
that he con-
tinued in
that doubt
unto his
death. cap.

The Scripture seems to warrant the last opinion, calling God the Creator of the Spirit, Zach. 12. 1. The giver of the Spirit, Eccl. 12. 7. The Father of our spirits, Heb. 12. 9. It is not without consideration, if God by a peculiar elegy and stile, is called the *father of spirits*, that he might be opposed to the *father of the flesh*, for if the soule be by traduction, then those that are the *fathers of the flesh* would also be the *fathers of the spirits*: neither would God by this title be distinguished from the *father of the flesh*, if he wrought alike in both, and did not forme mens soules otherwise then their bodies. So then consider well your bodies & soules, and you may safely conclude that of all the creatures that ever God made, there is more to be seen of God in man then in them all, and in man, much in his *body*, more in his *soule*, but most of all in his *conscience*, (as one saith) this smelleth more of God, then the heavens, the Sun, the Stars, or all the glorious things of the earth, gold, precious stones, Rubies, or sweetest herbs,
roses,

roses, or lillies. Oh how should we magnifie our maker, and with David *Pf. 139.* say, *I will praise thee O Lord, for I am 14. fearfully and wonderfully made; marvelous are thy workes and that my soule knoweth right well.*

Ob. Our conscience were at first very pure and excellent, but now like our selves they are most sinfull, yea our *Soules and Consciences are defiled,* therefore nothing worthy praise in them. *Object: Tit. i. 15.*

A. Its very true that our consciences which were pure and excellent at first, are by *Adam's* sin become defiled and uncleane. But let me tell you there is no part, power or faculty in the whole man, that retaines so much of its excellency in it as conscience doth, though the whole soule were defiled, and every part and power depraved, yet conscience had so much life left in it, as (with *Iobs messengers*) to tell sad tydings of mans great losse. There remaines in it (*scintilla recta rationis*), a little spark to shew what great light hath been extinguishd, but now this also through affected blindnesse and willfull

full malice is so smothered and suffocated through a dailey custome of sinning, that I may say of *conscience* in many as the Psalmist of an Idol, *it hath an eye and cannot see, an eare and cannot heare, a mouth and cannot speak*. Thus stands the cause whith many a hardned sinner. The eye of their *conscience* is as the eye of a *mole*, which serves only to decore the body, but not to guide the way. Their eares but as the eares of an *Addar*, wilfully stopt at the best counsell that the messenger of Christ can bring unto it, and the mouth of it as the mouth of a *viper*, that sucks in and sends out nothing but poison and poisonous expressions. Yet notwithstanding the *naturall Conscience* will hold an excellency beyond all other powers & faculties in the soule. So that thy Maker still deserveth praise from thee.

2 Use.

Luk. 19.

Have all a *conscience*, then let all acknowledge it and not dare to conceale what God hath given them. Its very dangerous to *hide any Talents* that God gives us in a *Napkin*, what God bestowes on man, man is to imploy and use

use it to the honour of him that gives it: therefore let *conscience* appeare in a conscientious walking before him, be holy to thy God, upright to thy neighbour, and sober in thy selfe, walke so circumspectly in thy place and calling, that all may say thou art a man of *conscience*. But woe unto us we *sojourne in Mesech, our habitations are in Kedar,* we live among such as are enemies to *conscience*, yea open and professed enemies unto it: yea the very naming of *conscience* is very hatefull unto them, aske them where their *conscience* is, and they will desperately answer, what tell you me of *conscience*? *Conscience* (say they) was hanged long ago. But let me tell thee thou wretched *Belialist*, that saiest that *conscience* is hang'd, wast thou the Hangman? If so; then know God will be avenged on thee for this cruell act, he will one day revive *conscience*, and then assure thy selfe thy *conscience* will hang thee.

But hear me (thou foolish man) that thus talkest of hanging *conscience*, thou speakest not only prophanely but most igno

ignorantly thinkest thou it is in the power of any man to hang *conscience*, know thou, it is impossible, the worke is too hard for all the hangmen in the world. The Hangman may hang thee as he did *Haman*, or thou mayest hang thy selfe as did *Judas*, but neither he nor thou art able to offer such violence to *conscience*. Wer'st thou to live as long as *Methusalem*, it will outlive thee; go where thou wilt, it will go with thee, *nec fugere nec fugare poteris*, go up to *Heaven*, or go downe to *Hell*, 'twill never leave thee nor forsake thee.

Againe I find some who are so maliciously bent against *conscience*, that they resolve, if they cannot hang *conscience*, they will beat out her teeth, and pluck out her tongue, so that she shall neither bite nor barke, if the lust of the flesh, the lust of the eyes, the pride of life, if all the pleasures of sin will do it, they will surely effect it. They will call for the harp with *Saul*, for their Cup with *Nabal*, and their Harlot with *Herod*, and all to drowne
the

the cries and complaints of *conscience*: but let me tell such, that thus labour to make *conscience* dumb, possible it is that by a long custome in sin, or greedy practice of it, men may prevaile so far, as to silence her for the present, so that she shall not speak; but know this, though you keep *conscience* from speaking, yet not from writing, she will act the part of a Recorder and Regitter, put downe exactly every daies deviations and aberrations, and when shee sees her time, will produce her Bill and read it aloud, making thine eares to tingle, now a lie, and then an oath, this time drunkennesse, that time uncleannesse, such a day thou tookest away thy Brothers goods, by oppression and theevery; another day his good name, by slander and calumny. In fine the Bill will be so *bigg*, so *black*, that thou wilt not be able to endure to heare it read. And then thy *conscience* whom thou hast thus wronged, will be avenged for all her wrongs, and act the part of a *Judge*, a *Jaylour*, and a *Tormentour*, and joine with her God
in

in that black and most just sentence, take him, bind him hand and foot, and cast him into utter darknesse, where there shall be nothing but weeping, wailing, gnashing of teeth, and that for ever. Oh consider this ye that abuse Conscience, lest she teare you in pieces, when none shall deliver you.

3. Use of Conviction unto all *Atheistical* persons that dare say with their tongue, or in their heart, *there is no God*. Tell me thou Atheist, hast thou a *conscience* in thee, and yet no God over thee? how can this be? if thou wilt suffer thy selfe to be lead by common reason, thou then wilt be forced to say there is a God. Consider the operation of thy *conscience*, if it be not seared; and thou shalt find that upon some grosse sin, it will be a witnesse and give testimony against thee, but to whom? to men or Angels? that cannot be, for they cannot heare the voice of *conscience*, nor receive *consciences* testimony, neither can they see what is in the heart of man. It remains therefore that there is a spirituell substance, most wise, most holy,

holy, most mighty, that sees & knows all things, to whom *conscience* beares record, and that is God himselfe. Let *Atheists* bark against this as long as they will; they have that in them that will convince them of the truth of the Godhead (will they, nill they) either in life or death. Let the dreaming Atheist consider the great affliction that that severe Governesse of the life of man brings upon their soules by affrighting *horrors of Conscience*, by puzzeling and befooling them in the free use of their *Reason*; by curbing them in their naturall and kindly injoyments in the life present, and making bitter all the pleasures and contentment of it by some checks of Conscience: by anxious *cares* and disquieting *fears* concerning their state in the life to come. Besides those ineffable agonies of mind, dampes and deadnesse of spirit that they sometimes undergoe, so that to be buried quick were lesse torture by far, then such dark heart-sincking privations of all the joyes of life. And they cannot chuse (did they noe
shut

shut their eyes against the light) but see that there is a *superintendent principle* over nature, which is all one as to confesse that *there is a God.*

If thou be not convinced by the working of thine owne *conscience*, then consider the workings of *conscience* in others: what makes *Adam* to run into the thicket, *Sarah* to stand behind the Tent door, *Jonah* to lurke downe in the side of the ship, *Cain* to teare a mortall blow from every man he meets, and *Benhadad* and *Zedekiah* to be a terror unto themselves, and to run from chamber to chamber to hide themselves. It was their *conscience*, and nothing but *conscience* accusing and testifying unto God against them.

1 King. 20

1 King. 22

25.

Againe consider, how is it, that when God is pleased to give out unto us a notable signe of his power and majesty, as in Thunder and lightning, that the very sound of the one, and the very sight of the other (though these be but from Naturall causes) should make a *Barbarian*, a contemner of God, to shake and tremble. Againe whence is it that

that there is a Religions Adoration and propension to the worship of a Deity even in those Heathens themselves, who sacrifice *τὸ ἀγνώστῳ Θεῷ*, to the unknown God. There being no nation under heaven, that does not do divine worship to some thing or other, and in it to God as they conceive. So that they worship many of them but stocks and stones, and some particular piece of nature, as the Sun, Moone, or Stars, knowing that there is somewhat to whom worship belongs. Therefore according to the ordinary *naturall light* that is in all men, there is a God. Oh therefore blush and bewailethy damnable *Atheisme*. Consider well these things, know and understand, see and say, *verily there is a God that judgeth the earth*. Thus far of conscience in generall.

Having spoken of the faculty, namely, *conscience*, we now proceed unto the Qualitie, namely, a *good conscience*. Had *Paul* onely said, I have, or I am assured I have a *conscience*, he had said no more then a Reprobate or Devill might have said,

But

But in that he saith, he hath a *good conscience*, and that he is fully persuaded of the same, in this he goes beyond all reprobates and Devils, who neither have, nor ever shall have such a bolome friend within them.

We must now distinguish *conscience* into two *species*, namely, good and evill.

Honestè
bona, paca-
te bona.

1. A good Conscience, 1 Tim. 1.19. *Holding faith and a good Conscience.* This good Conscience is sometimes quiet, sometimes unquiet.

Vitiosè
mala, mole-
stè mala.
Bern:
Ames.

2. An evill Conscience Heb: 10. 22. *having our hearts sprinkled from an evill Conscience.* This is likewise peaceable or turbulent. Now how these two do differ both in their peace and their trouble, I shall hereafter shew you.

I am now to speak of the first, namely, a *good conscience*, and more especially of *Pauls good Conscience*.

1. What a *good conscience* is? I answer.

1. A *good conscience* is a Conscience rightly informed and principled by the word, so that it can truly judge and determine

termine evill to be evill, and good to be good.

2. By a *good conscience* I understand a *conscience* sanctified by the holy Spirit of God, whereby we are incited to good, and diswaded from evill, and doth readily *excuse* us for doing well, but *accuse* us for doing evill.

3. By *Pauls good conscience* in the Text, I understand a *conscience* both purified and pacified by the blood and spirit of Christ, so that upon a true sight and sorrow for sin, and a full perswasion of the remission of the same in and for Christ, he enjoyed that *peace which passeth all understanding*, (i. e.) a true *Phil 4.7.*
spirituall and incomprehensible rest and *2 Cor. 1.*
quietnesse of mind, wrought by Gods *12.*
spirit in his heart, and so preserving him from terror, anxiety, and trouble.

But to draw unto some profitable point of Doctrine, you heare *Paul* glorying in a *good conscience*; not as his peculiar, as if he only were the man thus blessed of God, but doth acknowledge the like mercy to be shewed by God unto

unto others, and therefore mentioning those that laboured with him in the Gospell, speaketh in the plurall number (*we*) *are assured we have a good conscience.* So that we may safely conlude that as all men have a conscience, so there are some that have a good conscience.

D. Some there are, who have not only a Conscience, but also a good Conscience.

Of this some, I find *Noah a just man Gen. 6.9. and perfect in his generation, and one that walked with God (i. e.) sincerely in his profession of Religion without hypocrisy. Moses the meekest on the earth, one that despised the vaine and vanishing honour, riches, pleasures of the world, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season. Job a none such, none like him on the earth, so perfect, so upright, that feared God and eschewed evill, David a man after Gods owne heart; Nathaniel, a true Israelite indeed, in whom is no guile (i. e.) a man of simple integrity. Paul a continuall practiti-*

Numb. 12. 3.
 Heb. 11. 25.
 Job. 1.
 1 John. 47.

practitioner of a *good Conscience*, making it his dailie practice to keep a conscience void of offence both towards God & towards man. Thus might I tire you out with a long Catalogue of blessed Saints, who lived in all good conscience from their conversion unto their dissolution. *Act. 24. 16. Act. 23. 1.*

Q. How came these to have a *good conscience*, seeing all by nature have their consciences defiled.

A. 1. They had the *bloud of Christ* applied unto their consciences, whereby they were purged from the impurity of dead workes, it being the fountaine for sin and for uncleannesse, (*Zach. 13. 1.*) in which poor loathsome, leperous soules wash and are cleansed: they were put into this poole of *Bethesda*, and came out cleane, being made white in the blood of the Lamb. *Heb. 9. 14.*

2. They had the *righteousnesse of Christ* imputed unto them, whereby they were discharged from the debt of sin, all *band-writings* of accusations being cancel'd, and they esteemed holy and unblameable in the sight of God, *Rom. 5. 1.* Not for any thing wrought

D

in

in them and done by them, but for Christs sake alone. "Not by imputing faith it selfe, or any other Evangelicall obedience, but by imputing the obedience and satisfaction of Christ as their righteousness, received and rested on by faith.

3. They by diligence in Christian watchfulnesse do maintaine their Covenant with God, and if casually by any slip they seemed to break the peace, they were carefull to renew their Covenant by true humiliation and reformation, earnestly doing their first works and redeeming their former *negligence* with double *diligence*.

Rev. 2. 5.

2. Q. Whether a man may not have a *good conscience*, yet the same to be very *unquiet* and much troubled?

Ans: You must know that there is a 4 fold *conscience*.

1. Good and quiet. *Purified* and *pacified*, which rests in a sweet feeling of the mercies of God in Christ. Such a conscience had Paul that testified unto him, that in *simplicity* and *Godly sincerity* he had his conversation. And Hezekiah when

when he was upon his death bed (as he thought) his *conscience* gave him a *testimoniall* that commended him to God better then all the men in the world could, that he *walked before the Lord in truth and in a perfect heart, and did that which was right in his sight.* *Is. 38. 3* This sweet peace of a good Conscience flowes from a certaine inexpressible assurance, that we are the *sons of God*, a certaine secret manifestatiō that God hath receiv'd us & put away our sins.

2. Neither good nor quiet. When the heart is as full of sin, as hell of darknesse, and lies under a serious apprehension of Gods wrath, and a certaine looking for of vengeance and fiery indignation to devoure, *Heb. 10. 27.* and is in a forlorn condition, not knowing where to go for help, but God is to him as the *burning fire* to the *withered stubble*, and as the *scorching flame* to the *melted wax*. Thus the cause stood with *Judas*, who after he had committed that cursed fact of *betraying his Master*, he was so gnawed by the worme *conscience*, that nothing but an halter

could ease him; *he hang'd himselfe*. And certainly had not Hell gaped for him, he had got by the bargain. This made *Cain* go in continuall feare of *killing*, and the *persecuting Tyrant* to cast up his bowels towards heaven and say, *vincisti Galilae, thou hast overcome O Galilean*.

3. Quiet but not good. This is common to the best of men, and they blesse themselves in it, that they never had a bad word from *conscience* all their daies, it doth not trouble nor terrify them; certainly such a Conscience is *feared with an hot iron*, and who ever is thus *stigmatiz'd*, is marked for a Rebell against God. They sleep in their sins like *Jonah in the storme*, though they are in greatest danger to be cast into the gulfe and sea of Gods everlasting wrath.

4. Good but not quiet. And such doubtlesse a child of God may have; Examples are many, as in *Job chap. 6*.
 4. *The Arrows of the Lord are within me, the poison whereof drinketh up my spirit: the terrors of the Lord do set themselves in array against me*. So David,

thine arrowes stick fast in me, and thy hand presseth me sore, there is no soundnesse *Job. 6. 4.*
in my flesh, because of thine anger: neither
any rest in my bones, because of my sin. *Conscien-*
For mine iniquities are gone over mine *tia bona &*
head, as an heavy burden they are too hea- *turbata.*
vy for me. Thus Ezekiah and others. *Bern:*
But at such times though they have a *Pf. 38. 2.*
good conscience, yet do they faile in *Al- 3. 4.*
surance, they have Paul's conscience,
but not Pauls confidence, it is the latter,
not the former that makes it quiet and
inoffensive: and such was Pauls consci-
ence not only good, but quiet and
inoffensive. Christians have sometimes
Clear Sunshini dayes, and sometimes
darke cloudy daies, sometimes they are
under a cloud, and the light of Gods
countenance doth not shine on them;
sometimes they behold the face of God in
righteousnesse, and his favour is better
to them then life. Sometimes (like *Hano*
nab) they are in the bitterness of their
soules, and drinke of the bitter waters of *Conscien-*
Marah, which makes them go mour- *tia & bo-*
ning all their daies; so then it may stand *nestè bona,*
with a child of God to have a disquiet, *& pacatè*
bona Ames.

troubled Conscience.

1. Use for Tryall, whether we be of that *some* that have a good Conscience, he that will not try, *wants it*; he that tries superficially, hath cause to *doubt it*; but he that is exact and sincere may safely conclude, I am assured *I have a good Conscience*: therefore search your selves as with Candles and Torchers, whether you can find this precious Jewell of a good conscience treasured up within you, yea or no. And the better to incite you to a true and diligent Tryall, take these 2 Motives.

Motives to
a diligent
Tryall.

1. The neer resemblance between a Naturall and Spirituall Conscience, and that in divers respects. They both have their conflicts, both their loathing of sin, they both seeme to turne a broad-side against sin, and to complaine against it. The Naturall conscience saith I see the better, but I follow the worse; The Spirituall conscience saith, *the good which I would do, I do not, but the evil which I would not do, that do I*. See here the difference, in the latter, there is a will striving against sin: but in the fore

mer

mer no will, no striving at all.

2. The *Naturall conscience* is principled only by some generall grounds of *Nature*, acting and making *conscience*; so far as his rules and *principles* will carry him, and so deceiveth the *Naturall man*, making him to boast of what he hath not, namely a *good conscience*. Whereas the *Spiritual Conscience* rightly principled by *Gods word*, and sanctified by his *Spirit* makes the person to have a *good Conscience* in all things, Heb. 13. 18. making conscience of all that God commands or forbids, Pl. 119. 6. 101. Be therefore carefull in trying your selves, 2 Cor. 13. 5. And that you may not be deceived take these 5 markes.

1. He that hath a good *conscience*, can truly say, that what he doth, *he doth it for Conscience sake*; *Cōscience* stirs him up unto the duty, and he cannot satisfy *conscience*, if he neglect it: He subjects himselfe to God, and he subjects himselfe to man, and this not for wrath but *conscience*. See well therefore to this, and the rather, because many

Notes of a
good Con-
science.

Rom. 13. 5.

Prov. 13.

13.

Many there are, whose *Actions* are very specious, and yet without any regard to *conscience*. Salomon describing a good man, saith, he is *one that feareth an oath*; he doth not say that he is one that sweareth not, but one that *feareth an oath*: possible it is that a man may not sweare, and why, because he hath been well *educated*, or he standeth in awe of his *Parents* or *Governours*, or feareth some mulct from the *Magistrate*; this is no testimony of a good *Conscience*. But if a man sweare not, because *he feareth an Oath*; this argueth that the man feareth the commandement, and to feare the commandement is a sure note of a good *conscience*. The least haire makes the eye weep, so the least sin makes the heart smite. Now as in avoiding of *sin*, so in practising *piety*, a man reads the Scripture at home, heareth the word preached in publick, performs duties in his *family*. But why doth he thus? if to satisfy *conscience* in obedience unto God tis well; but if base and sinister ends to please and satisfy his owne carnall desire, this is base and

and far from a good *Conscience*. We find the *Shechemites* grosse hypocrites in this, they will joine with *Gods* people, and doe as they doe; be *circumcised* as they are; had this been done out of *conscience*, it would have rejoyced the hearts of all godly ones; but here is no such thing, they will be *circumcised* indeed, but not to please God, but to please *Hamor* and *Shechem* their Rulers, and to enrich themselves, (*shall not their goods and their cattell be ours?*) Ge. 34. 23.

Thus many now adaies amongst us will make some shew of religion, performe holy duties both *publikely* and *privately*, not out of *conscience* but out of *carnall policy*. They have learned *Matchiavels maxime*, to seem religious is a credit, but to be religious is a cumber. Its only a forme without power, a shew without substance. They set not God before their eyes, neither do they with Moses see him that is invisible: they look only unto men, and all their ayme is how they may please men, and advantage themselves in earthly things! Therefore if you will be sure your *Conscience*

science is good, do what you do, for *Conscience sake*, not because man thinks it fit, and you think it *profitable* or *honourable*, but because God commands it.

2. Note. If you have a *good conscience* then will you suffer what you suffer, for *Conscience sake*, yea to satisfy *Conscience*. This is *praise worthy* saith the Apostle, 1 Pet. 2. 19. when a man for *conscience* towards God endures greife, suffers wrong, and as his *precept*, so his *practise*; had rather be punished for doing well, then praised for doing evill. See this in *Daniel*, he will suffer hunger, feed upon Pulse, rather then defile his *conscience*. The three *Children* will chuse rather to have their bodies burned in *schorching flames*, then to have them bowed to a *base Idol*. And *Paul* had rather that *Ananias* should smite him, then that his *conscience* should smite him.
1. Pet. 2. 19.
- Dan. 1. 8.

Try thy selfe therefore by this Note, doest thou suffer, and doest thou so suffer as to *satisfy conscience*, patiently bearing it, because God will have it so,

as *David* in the railing of *Shimei*, he curseth me, because God hath said unto him, curse *David*. Not that God said so much by word, but by a command of providence, so ordering and disposing of *Shimei* his malice, as to make it a rod to correct and chastise *David* for ^{2 Sam. 16.} his sin; but as a *Scorpion* to *Shimei* to ^{10.} sting him to death and destruction. Thus did *Job* in all his troubles, beare with them with wonderfull patience, he will not charge God foolishly, but saith ^{Job. 1. 21.} the Lord giveth, the Lord taketh away, praised be the name of the Lord.

But alas how many now amongst us would be accounted men of a good conscience, and yet will suffer nothing for conscience. They will suffer no greife, no paine, no losse for it. See this in *Amaziah* King of Judah, he hires an Army of an 100000 men of valour out of *Israel*, for an hundred Talents of silver, but God dislikes his hired men, ^{2 Chr. 25. 6.} and sends a Prophet unto *Amaziah* to dismisse them. The King tells the Prophet, what shall I do for the 100 Talents? as if he should have said, I have disbursed

sed a great summe of monyes, & shall I now loose all? You may see how loath he is to loose his money, 100 Talents of silver a great summe. But alas what is 100 Talents to a good *conscience*? yet look abroad in the world, and you may then descend from Talents to pounds, from pounds to pence, and from pence to farthings, and find some yea a multitude, that if a farthing and a good *conscience* stand in competition, they will loose their Conscience to save their farthing.

Heare this you Tradesmen, Typlers, Retailers, and all that have any commerce in buying, and selling, witnesse this truth with me; how often have you, and that upon the Lords day preferred your *owne houses* before Gods *house*? your *typling* guests and profane Customers before Gods ministers and servants? chusing rather to gaine a *Trifle at home*, then to gaine *salvation abroad* in attending on Gods holy ordinances. Yea let me say yet more unto you, how often hath your *conscience* blamed you for so doing, and you

you, wheress you should have hear-
ned unto *conscience* voice, have *stoppe*
your eares and blamed *conscience* for
too much strictnesse, too much tender-
nesse; what mean these words of yours?
If I should be so strict in my dealings
as Preachers would have me to be, I
might soon pluck down my signe, shut
up my shop, & sit still and do nothing.
Let me tell such, these words favour not
of a *good*, but an *evill Conscience*. God
puts none of his into such streights, as
that they cannot live except they live
unholily, unjustly. Believe it, as there
is no calling, be it never so high, that
must call thee from God, so there is no
calling be it never so low, that must
give thee a dispensation to dishonour
God. And as in the greatest calling
men may live both fully and faithfully;
so in the meanest calling, if men use di-
ligence with conscience, they may live
honestly and yet *comfortably*. Oh there-
fore my Beloved cast off such gaine, as
filthy lucre; such customers, as your
great enemies: and take up this holy re-
solution never to make hast for wealth,
nor

nor to use any unlawfull meanes for this transitory Trash, but say, if I begg I begg, if I starve I starve, I will loose all, rather then loose a *good conscience*

3. Note of a *good Conscience* is boldnesse for God and in Gods cause. The

Prov. 28. 1 righteous are as bold as a Lyon, *Prov. 28.*

1. When the *conscience* is good, the courage is great, it will make a man to have a Lions heart and an Angels face; such an heart had *Paul*, when he looked on the Councell, *Act. 23. 1.*

Act. 23. 21
& 15. 6. such a face had *Stephen* the Proto-Martyr, *Act. 6. 15.* All that sate in the

Councell looking stedfastly on him, saw his face as if it had been the face of an Angel. This good conscience will make a mans face as a flint against such as re-

Ex. 3. 8, 9. bell against God. *Ezek. 3. 8, 9.*

Is. 41. 10, Let but God call upon such, saying,
Is. 13. 14. feare not worme Jacob, for I am with thee, be not afraid, for I am thy God: or let

Act. 23. 11 him stand by them, as he did by *Paul*, and bid him be of good cheer: They presently take such courage unto them, that having God for them, they feare not who are against them. David will

Pf. 3. 6.

not

not feare an *hoast of men*, *Athanasius* a world of men, and **Luther* will not feare a *multitude of Divels*, were they in number as many, as there were Tiles upon the houses of *Wormes*.

* Fox in
the story of
Martin
Luther. p.
849.

But alas where are these valiant ones become? we have many very *conragious* for themselves, and in what makes for their owne interest: but as for God and in his cause they use very *Co-wards*.

They are *bold for sin*, but *basfull for sanctity*; they can plead for *Baal*, but *not for God*: And yet such would be accounted men of a *good conscience*.

But let me tell such they do much deceive themselves, as they have not *Pauls courage*, so neither *Pauls conscience*, and as they are strangers to a *good conscience*, so are they strangers to a most good God, who will be so far from blessing them, that he will surely curse them, and give such timerous and fearfull persons, which want the fire of zeale, their part in the lake that burneth with fire and brimstone, which is the second death. *Rev. 21. 8.*

Rev. 21. 8.

A

A Childlike heart can never be patient under Gods *dishonour*, though he is alwaies silent under his *displeasure*. *Moses* was coole in his owne cause, but hot when Gods credit lay at stake. When the children of *Israel* had wrought folly in the golden Calf, the zeale of God did so eat him up, that he could as well containe fire in his bosome, as be patient, when Gods glory suffer'd.

Oh therefore try your selves upon this Note, and before you find your selves more bold for God, be not so bold as to boast of a good conscience.

4. Note of a good Conscience is to love a Conscientious Teacher and Instructor: he desires not to live under a cold, man-pleasing ministry, which preaches liberty, not strictnesse of conscience; which soweth pillows under mens armes, and cryeth peace, peace, so that none departeth from his evill way. The good conscience desireth such a Preacher, who is not shaken with feare, nor seduced with flattery, whose voice is the voice of a cryer; his sound as the

Isai 58. 1.

sound of a trumpet;

his words like
sharp

sharp nailes and piercing goads; his preaching an heart-pricking; his dividing of his Text and matter the dividing asunder of soule and spirit, of the joints and marrow. Such we find amongst the Prophets, that cryed aloud and did not spare to tell the people of their transgressions, and the house of Judah of their sins. Such were amongst the Apostles, who were sons of Thunder, and threatned judgments against the wicked and rebellious: Yea Christ himselfe, who had the tongue of the learned to speake the word in season to him that was weary, was also as a polished shaft, and his mouth as a sharp sword, his eyes as a flame of fire, and his coming into the Temple none was able to abide: he was as a Refiners fire, and Fullers soap, and with the breath of his lips he did slay the wicked. *Eccl. 12. 11. Heb. 4. 12. Isai. 54. 4. Isai. 49. 2. Mal. 3. 2. Isa. 11. 4.*

Such are the Teachers that a good conscience loveth and delights in. But our age can no more endure this kind of preaching, then the Israelites could endure the shrill sound of the Trumpet, sounding louder and louder; and that terrible

ribble fire, and that voice of words, which
 they desired they might heare no
 more. Christs Ministers now are be-
 come *Antichristian* (say they) their do-
 ctine only legall; though indeed they
 trace Christ and his Apottles, and ob-
 serve their method, who first com-
 manded *Repentance* to be preached, and
 then *remission* of sins to be promised; and
Paul drawes all his doctrine unto these
 2 heads, first *repentance* towards God;
 the second *faith* in *Iesus Christ*. Yet
 men are now become so tender, that
 they will not have their *Dalilabs*
 toucht, you may not come unto them,
 as the good *Samaritan*, with wine to
 search and cleanse, but only with *smooth*
 oyle to heale and comfort; it must be
 all the riches of *Christ*, and a naked
 faith in *Christ*. If you touch with *Obe-*
dience, you are legall, and *Phisitions* of
 no value. But let me tell such as follow
 such Doctors, their cause is dangerous;
 when the blind lead the blind, you can
 easily conclude what will follow. The
 leaders of this people cause them to erre,
 and they that are lead of them, are destrois
 ed.

Lu. 24. 47.

Act. 20. 21.

Isa. 9. 16.

ed. Wherefore would you be assured that your conscience is a good conscience, do not with *Ahab* hate *Micaiah*, nor with *Ananias* smite *Paul*, do not vilify those whom God doth honour; I meane zealous, honest and consciencious ministers, who labour in the word and doctrine, and are examples to the flock in faith and love, in spirit and purity; if you do, we are bold to challenge you for men of an evill conscience, but on the other side if you honour them, as men sent of God, and highly esteeme them for their workes sake, and readily obey their wholesome doctrine, following them as they follow Christ, you may then safely conclude, we are assured we have a good conscience.

Last Note of good Conscience is universall Obedience. This is an excellent distinguishing note between truth and error, a good and an evill conscience. God calls for this, saying, in all things that I have commanded you, be circumspect. *Exod. 23.* God will have conscience to be good to 13. all persons, *Act. 24. 16.* and good in all things, *Heb. 13. 18.* and to be good as ^{caute esse} ^{1. magna}

attentione.
service va-
riabl.

all times. It must be our exercise daily to keep a conscience void of offence both towards God and towards man. He that hath a good conscience his heart is moulded into obedience, his will is cast into Gods will. He is ready to do what God commands, and to leave undone what God forbids. Like the flower that opens and shuts with the Sun. So it opens to God and shuts to sin. He desires to do Gods will on earth, as the Angels do it in heaven, *readily, sincerely, constantly.*

Jer. 5. 1.

Let us now try our selves by this note, and we shall find a good conscience to be very rare, we may run (with Jeremie) to and fro to find such a man; we may goe into many families, townes & parishes & perchance misse him at the last.

The prophane and vitious will not owne such good conscience; and the Civill Justitia and formall Hypocrite care not.

These two last have high conceits of themselves, but yet upon tryall will be found too light.

First

First the *civill man* thinks well of himselfe because he is kind unto his neighbour, defrauds no man, but payes every man to a penny, and as for the poor & needy, he is open handed ready to supply their wants at all times: and therefore doubts not but his *conscience* is very good, but let me tell thee thou *civill man*, thou art much deceived, if thy *Conscience* were good, thou wouldest be *holy* to God, as well as *upright* to man, how is it that thou art so ignorant in the things of God and of thine own salvation, that thou makest no conscience of *prayer* in thy Familie, of reading the *Word*, of hearing it preached unto thee: no conscience of an *Oath*, of a *lie*, and of keeping the *Sabbath day*, surelie if thy *conscience* be not good to God as well as to man, it is void of goodnesse.

Secondly, The *formall Hypocrite* is as high, if not higher, in his conceits of self worthinesse, He is one that labours to know God and to serve him, both *publikely* in the Congregation, & *privately* in his Familie, hee is a professed unis

mie unto Ignorance and prophanes and prayseth God that he is *not as other men* and so concludes that he hath a good conscience.

But I must tell thee thou Hypocrite, thou art as much deceived as the former. The
Tib. 2. 12. Grace of God that bringeth salvation teacheth thee to be righteous as well as holy. If thy conscience be good, how is it that thou art so deceitfull in bargaining; so false in promising; so unfaithfull in paying: what is thy dishonest religion better then the civill mans irreligious honesty, you both come short of a good conscience and if you thus persist will come short of heaven & all true happinesse, let me therefore advise you to beware of others harmes, look upon *Saul, Jehu, Herod, and the high priests*, These in their owne eyes were very conscionable men, *Saul* will not have the people to sin against the Lord in eating with the blond: *Jehu* will be
1 Sam. 14. 34. Zealous for God in rooting out *Ahabs* posteritie. *Herod* makes conscience of his Oath to *Herodias*, the High Priest will not put the price of blond into the treasury, See

See and behold a Messe of *Notorious Hypocrites*, had these been sincere their consciences would have been good to all, in all, and a lwaies.

If *Saul* had truly made conscience of *beast bloud* he would not have been so prodigall of *mans bloud*, as to destroy 85. of the *Lords priests* that wore the *lynen Ephod*.

If *Jehu* had truly made conscience of pulling downe *Ahabs Idols*, he would not have left *Jeroboams Calnes*.

If *Herod* had truly made conscience of an *Oath*, he would not so easilie have granted *John Baptists head* unto his *Herodias*.

If the *Highb' priest* had trulie made conscience of taking the price of bloud, they would not have beene so readie to give a price for bloud as 30 peices to *Judas* to betray his Master, but as they sowed, so they reaped: They sowed sin and reaped shame, and so shall all that answer Gods commands in parte but not in whole.

If therefore : thou wilt be approved of God, approve thy selfe to God in an *universall Obedience*, be good to all, be good in all, or not good at all, and thus much of this first use namely the use of Triall.

2. Use, is for reproofe unto the ignorant and prophane, who though they never tryed, nor yet intend to try themselves, by these fore-mentioned Notes or marks, yet will boldly tell you, they have a *good Conscience*.

But will you know upon what ground they build this bould Assertion?

Answer: It is upon a very false ground, and upon a very *sandie foundation*. That is upon the stillnesse and quietnesse of their *Conscience*. Though they sweare, lye, steale, oppresse, be drunke, and act uncleannesse and all manner of villanie; yet their *conscience* doth not molest or trouble them.

They do not check, or say unto them
Jer.8.6. *what hast thou done?* and therefore are ready to *blesse themselves* to be most happie, and to *condemne others* whose
consciences

*conscienc*es do trouble them to be most unhappy.

But let me tell such, that Quietnesse or unquietnesse are no infallible characters of a good or evill conscience: possible it is that a *quiet Conscience* may carrie a man *merrilie to Hell*, and on the other side an *unquiet Conscience* may carrie a man *crying to Heaven*. The one may never dreame of Hell afore they fall into it, The other never be assured of Heaven before they have the possession of it.

The old world were *eating and drinking*, revelling and making merry; when the *flood* came and swept them away, Zimri and Cosbi in the very Act of uncleannesse, were *thrust through with a Iavelin*, and how many in these *unhappy warrs* have suddenlie perished and come to a *fearfull end*, when they dreamed not of it. Their drunken health being their last draught, & their blasphemous Oaths their last words: so that we may trulie say they went *merrily to Hell*.

Againe

Perkins
Hildertham

Againe on the other side, if men professing Christ may dye without assurance and yet be saved (as *Mr Chambers* in Leicester, who cryed out that he was damned, and *Francis Spira* who would change his Condition with Cain, Saul and Judas) If such might be saved as some in Charity think, then may we say and that safelye that some go crying unto heaven.

Wherefore my Advise to such, is not to presume upon a still and quiet conscience, but to see from whence this stillnesse & quietnesse ariseth, if from a true knowledg of Gods holinesse and their owne vilenesse, if from a true sight and sence of their sin and an unfained humiliation for the same, with an Assurance of Gods free pardon in Christ, then is their peace and quietnesse of the right kind, such a *Quietsnesse* as neither doth nor can accuse, them but gives a Comfortable testimonie of their holy walking before God since their conversion.

Examples of such, we find in *Obadi-*
ab

ab who told Elijah, that he feared ^{1 Kin. 18.}
 the Lord from his youth, and Enoch ^{12.}
 who before his translation had from ^{Heb. 11.5.}
 God more then an ordinary Testimo- ^{Huiusmodi}
 ny, that he pleased God, so Paul I have ^{conscientia}
 lived (saith he) in all good good Consci- ^{est in starfe-}
 ence before God, untill this day. These ^{ra alicujus}
 had good Consciences indeed, such ^{quaquādiu}
 as speak peace with Gods allow- ^{dormis vi-}
 ance. ^{detur esse}
^{cicur, & ne-}
^{minē ladi,}

But if thy quietnesse or stilnesse ^{Sed excitata}
 which is in thee, do arise out of an ^{in hominem}
 Ignorance of God and of thy selfe, not ^{involat}
 knowing the mind and will of God ^{& dilact-}
 and how Crosse their waies and workes ^{rat. Sic con-}
 have been unto the same. Or if out ^{scientia cau-}
 of impenitency, not regarding sin, nor ^{terata, ag-}
 humbling thy selfe for sin. Then let ^{ritudine}
 me tell thee thy conscience is not good ^{aliā gra-}
 but evill, thy quiet conscience is a ^{viove, vel}
 sleepe Conscience, a dull and drowfie ^{etiam morte}
 Conscience, and if not timelie preven- ^{appropin-}
 ted will prove a dead, a feared & a cause ^{quant exci-}
 rised conscience, ^{atur a Deo,}
 1 Tim. 4.2. & though for ^{& trucu-}
 the present it sleep like a churlish mastife ^{lenta sua}
 and neither bite nor barks, yet at last ^{immanitate}
 it will be awakened and fly in thy ^{hominē ter-}
 face ^{ret. Alst.}
^{Thecl. Ca-}
^{sum, 6.2.}

face, and tare thee, as the Divell did the man in which he entred Mark.9. 22, *He rent him and threw him into the fire. Belsazer was drinking wine in Bowles: But there came out Fingers on the wall and his countenance changed, Dan. 5.5.* When the eye of your conscience shall be opened, and thou shalt see a *dismall hand-writing* against thee, hell gaping, and the Just Judge preparing Vengeance for thee, what prodigious horror will surprize thee? hadst thou a world of worlds in thy possession, thou wouldst count them of too small Value to purchase a freedome from these first fruits of Hell.

As a member that is Benumb'd with sleepe, is senselesse and seems to be voide of all life. But yet when it gathers blood and awakens againe, it Shoots and pricks, and feeles as big as Ten. So Conscience may be past feeling; Ephes. 4 19. *ἀπληγκότες* Remorselesse, Stupid, like a member that is benumm'd, and hath no sense in it (as the word signifies) like a dead man that feeles not the heaviest Burden that is laid

laid on him. But when it is *awakned*,
Oh that Infinite unexpressable tor-
ments, that will surround thy pretious
soule! At thy *Right hand*, thy sins will be
accusing thee. At thy *Left hand* In-
finite Devills expecting thee.

Under thee the fulnesse of hell bur-
ning; *Above thee* an Angry Judg, and
Within thee thy Conscience tormenting!
So that to *live* will be a torment, to *dye*
will be an Hell. Yea God himselfe will
rowse it up, if not by his *word* as he
did *Ahabs Conscience*, or by his rod as
he did *Pharaohs*, yet by his terrible
presence when thou shalt stand before
his Tribunall, then shalt thou call
unto the mountaines to fall upon thee, and
the Hills to cover thee from the presence of
the Lord: Yea then shall thy conscience
like a vulture gnaw upon thy heart,
and like a Scorpion sting thy very
soule, and that rigourously, without
Commseration: constantly, without
intermission: and continually, without
cessation: then shalt thou feelee that
worme that never dyeth, and that fire
that

that never goeth out. Oh therefore do not content thy selfe which a false peace, but labour for the peace which God approveth, give no rest to thine eyes or slumber unto thine eye lids before thou hast gotten a good conscience. namely A Con-
 1 Cor. 6. 11. *science both purified and pacified by the blood and spirit of Christ.*

3. Use for Comfort to such as have tried and upon a truetryall have found themselves to be enriched with this *precious Jewel namely a good conscience,* let such magnifie God & say, *the Lord hath dealt most bountifullis with me,* praised be his great Name for his *unspeakable gifts.* Elkanah could say to Hannah that he was *better unto her then ten sonnes.* But thy good conscience may truly say to the that she is better then ten thousand sonnes then a world of earthlie freinds, for under God and his Christ, conscience is the friend of friends the truest, sweetest, constanst and most faithfull friend.

1. *The truest Friend,* which will deale most truly with thee, earthly Frinds come short both in reproofes and

and comforts, they doe what they do by halfe, speak a little to thy face, but more behind thy back, and many times deale untruly with thee; when thou doest good, they will say thou doest evill, and when thou doest evill, They will say well done, but thy *good conscience* will not do so, will not *dance with untampered mortar* nor call *good, evill*, nor *evill goods* but will deal very plainly with thee, *accusing* thee when thou doest ill, and so *excusing* thee when thou doest well.

2. *The sweetest friend*, that will make thee ever merry, and *alwaies* rejoyce to laugh under the whip, to *sing in the stocks*, to joy even then when thy goods are spoyled, yea in the sharpe tryalls to *rejoyce that thou art accounted worthy to suffer for Christ* and to *Compleat thy Joy*, thy *Conscience* will feast thee, not once or twise but every day, it will be a *continwall feast* unto thee.

3. *The constanſt friend*, In time of distresse, when carnall friends sayle thee, this will abide with thee. Art thou in disgrace which men, hated tra-
duced,

Job. 16.
19.

Job. 27.6.

duced, accused, condemned, do the
 Abjects mock thee, the *drunkards make*
songs upon thee, do Beliaſte charge thee
 with lies and Falſities, doth *Tertullus*
 withall his Art render thee an odious
 and *peſtilent fellow*. Againe, do thy
 own friends account thee an hypocrite
 as *Iobs friends* did him, and the world
 value thee as the *filth and of-ſcouring of*
all things, yet comfort thy ſelfe in this;
 that thy *testimony is on high*, and thy
 witneſſe in heaven, yea thy witneſſe is
 on earth, in thine owne conſcience,
 ſay with Job, not with ſtanding all
 their ſpite and lies againſt me, *I will*
hold faſt my righteouſneſſe and will not
let it go, my conſcience ſhall not reproach
me whiſt I live.

4. *The faithfullſt friend*, that will
 help at a pinch, and when thou art in
 greateſt need; Job tells us that he had
 friends, but they were unfaithfull, They
 deceived him as a brook deceiveth the
 wearie and thirſtie Traveller, he comes
 unto it in Summer to quench his
 thirſt and then behold it is dried up:
 again

again he seeks unto it in the Winter season, and then behold it is frozen, so that he is still disapointed of his hope. Thus deale my unfaithfull friends with me saith Job, when I have most need of their help, then they faile me. Solomon compares such to a *broken Tooth*, Job. 6.15. and a *foot out of joynt*, which will surely deceive such as trust unto them; for when they go to eate, their tooth will hinder them; or when to walke, their foot will paine them, and so to be of no use or profit unto them. But a good Conscience is no such *false friend*, no thou mayest trust unto it in the greatest pressures, in times of disgrace, poverty, sicknesse, death, and judgment: when all forsake thee, then will thy conscience like a *faithfull Jonathan* stand by thee. *Ruth's* resolution to stick to Naomi in all changes was more then ordinary to tell her that *nothing but death should part them*: But here behold a better freind, death shall not part thee and thy Conscience, she will be with thee in sicknesse and in health, in life and death, in judgment and before
F Gods

Prov. 25.
19.

Ruth. 1. 17

Gods Tribunall. Therefore rejoyce, and let thy God be ever magnified.

4. Use is to exhort all such as have not this *Heartjewell of a good conscience*, to labour above all things for the enjoyment of it. This is that *unum necessarium*, though generally neglected. Every man voluntarily of himselfe desires a good Wife, good Children, good Servants, good Cloathes, good houses, yea all good; but as for a *good conscience* which is worth all, and without which all these outward blessings will be but so many curses unto us, yet alas how carelesse are most in the getting of the one, how earnest and laborious in the other. Let me therefore advise you in the first place to labour for a *good conscience*, so shall all these outward blessings be sweetned unto you. Now that you may not be deceived in this *rich commodity*, I will briefly shew you what it is.

A *good conscience* is a conscience both purified and pacified; mistake me not, I deny not but that Conscience may be good, if only *purified*; but it cannot be well

What a
good Con-
science is.

well compleated, except it be also *pacified*, for without this latter, there is many a sad soule so troubled, that they will not beleive they have what indeed they have, viz. a good *Conscience*. They are so far from *Pauls assurance* of a good conscience, that they rather beleive their consciences to be very evill and defiled. Therefore strive to get them both, namely a conscience truly *purified*, and truly *pacified*.

Meanes.

Now followes the meanes both to *purify* and *pacify* conscience.

1. For the purifying of *conscience*, it is the part of every one professing Christ, to consider that his conscience *naturally is defiled*, and that there is a necessity of taking off this defilement, if we would be saved, namely the ignorance, error, and hardnesse of conscience wherewith it is polluted. The principall meanes are two.

Tit. 1. 15.

1. The first means to effect it, is the *bloud of Christ*: by this bloud we must have our hearts *sprinkled from an evill conscience*. This is a singular way to have our *Consciences purged from dead works*.

Principall meanes.

Heb. 10.

22.

& 9. 14.

to serve the living God.

2. Meanes is the Spirit of Christ. This is that mundifying water mentioned Ezek. 36. 25. *I will sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse.* These two, Christs blood and Christs spirit will cleanse the foulest sinner and the most defiledst conscience. Paul writing unto the Corinthians tells them what filthy creatures they were, namely Fornicators, Idolaters, effeminate, abusers of themselves with mankind, Thieves, Covetous, Drunkards, Railers, Extortioners, and then shewed them by what meanes they were cured and cleansed, namely by the blood and spirit of Christ. *But ye are Washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* This is the refiners fire and fullers sope, this is that hysope which will make us as white as snow, yea more white then snow, Ps. 51. 7.

Other meanes there are, which though not comparable to the first, yet as subservient, are likewise requisite to

to this purifying of Conscience, namely the Word, Faith, Repentance.

Lesse principal
meanes.

1. The Word. *Now are ye cleane* (saith Christ) *through the word that I have spoken unto you, John. 15. 3.* That is to say, the word accompanied with the power of my Spirit.

2. So Faith is of a cleansing nature, it will *purge the heart and cleanse the conversation, Act. 15. 9.*

3. And as for repentance, we find that when Judah had defiled her selfe with sin, God calls her to repentance as a way of cleansing. *Wash ye, make you cleane, put away the evill of your doings from before mine eyes, cease to do evill, learne to do well, and then though your sins be as scarlet, they shall be as white as snow. Thus you see how a defiled conscience may be purified.* Is. 1. 16.

2. Next followes how conscience may be pacified. Consider first of all what it is that troubles conscience. It must be one of these three, either sin, or Sathan, or Gods anger. It was sin that so troubled Paul, the law in his members that warred against the law of his mind, that

Meanes.

so disquieted him, that it made him to cry out, *O wretched man that I am, who shall deliver me.* 2. It was *Sathan* that winnowed Peter, and withstood *Jehoshua* 3. Gods anger that so molested David, as to make him cry out, *Lord rebuke me not in thy wrath, neither chasten me in thy hot displeasure, there is no soundnesse in my flesh because of thine anger.* Therefore unto such as are troubled with the fight of their sin; the assaults of *Sathan*, or sense of Gods displeasure, if their consciences be unquiet because of these, either one or all, be carefull in the use of such meanes as God hath ordained for pacifying conscience.

Now that I may not be tedious, remember what were the meanes to purifie conscience, and thou shalt find the very same meanes will pacify conscience.

I told thee before that the blood of Christ and the Spirit of Christ as principall. 2. The word, faith, and repentance as lesse principall. These would make a defiled conscience to become pure.

So

So now I must tell thee againe to make thy conscience quiet thou must have

1. The blond of Christ. Paul tels us that Christ *by the blond of his Crosse*, i. e. by his blondy oblation made upon the crosse, *hath made peace and reconciled all things*. Now rightly to understand this Text, you must know that by sin, heaven and earth were set at variance, and the creatures in them: but by Christ there is unity set, not only betwixt God and man, but also betwixt men and the Angels that are in heaven, as also the creatures that are upon the earth, now if *Christs blond* be such a Catholicon to take off all enmity between God and man, between men and Angels in heaven, men and creatures on earth, and to make peace, then let us acknowledge it an excellent means to pacify conscience. This was typified in the *blond of the Pascall lamb*: where this blond was *sprinkled upon any door-post*, there was peace and security against the *destroyer*. So where the *blond of Christ is sprinkled upon the soule*,

soule, their conscience is at peace, and hath security against all the remaining guilt and corruption of sin, the rage of Sathan, & danger of Gods displeasure.

Heb. 10.
19.

This blood gives the soule all boldnesse to enter in into the holiest of all by a new and living way, and gives us assurance before God.

2. Meanes to pacify conscience is the spirit of Christ. As his blood is the *procuring cause*, so his spirit the *producing cause*. For this cause Christ and the holy Ghost are called by one and the same name, because their end and businessse is the same, namely to procure peace to the soule. They both are called *μεγαλητοι* or *Advocates*, Christ is our Advocate and the spirit is Gods Advocate. Christ is our Advocate to the father to procure us peace: The spirit againe is Gods advocate to us to produce peace. As the one prevails with God for granting peace, so the other prevails with us to entertaine peace. See this cleared in 1 Joh: 2. 1. *If any man sin we have a Paraclete with the father. Jesus Christ the righteous.* Here Christ

Christ is our advocate: againe Joh. 14. 16. *I will pray the father and he shall give you another Paraclete.* In this place the holy Ghost is Gods advocate, so you plainly see how the bloud and spirit of Christ must make up this true and full peace. Now for the causes or meanes lesse principall and subservient, as the *word, faith, repentance.*

First the *word*, it is a *word of reconciliation* and pacification. Thus Peter to Cornelius and his company tells them; *ye know (saith he) the word which God hath sent to the children of Israel, preaching peace by Jesus Christ which is Lord* Act. 10. 36 *of all.* Now as the Scripture in generall may be said to be a word of peace, so more especially the Gospell; This is called the word of peace. The Author of it the *Prince of peace.* The minister the *Messenger of peace*, and his preaching Rom. 10. 15. the gospell, the *ministry of reconciliation*, yea as one saith it is Gods proclamation and our Charter of peace, containing the largest concessions of peace. It is Gods act of oblivion 2 Cor. 5. 18.

on and his act of indemnity. *Sheffield on conse: p. 42.*

2. Meanes of pacifying conscience is *faith*. As the *conscience* cannot speak peace with Gods allowance before it be purged, so not peace after it is purged without *faith*; This is a grace that will doe both, i. e. purify and pacify.

1. That *faith* will purify is cleer, *Act. 15. 9. Faith purgeth the heart and cleanseth the conversation.* 2. That it will also pacify, this appeares *Rom. 5. 1. Being justified by faith, we have peace with God through our Lord Iesus Christ.* Peace is the daughter of *faith*: This is that *Dove* that brings an *Olive branch* of peace in its mouth, and presents God a pacified and reconciled father unto us. O how sweet is that peace which *faith* breeds? It is a Christians heaven upon earth. A bunch of Grapes that growes on the true Vine, joy in life, peace at death, prosperity in adversity, staffe in affliction, anker in desperation, therefore Christ calls it *vear' & we' veary*, Anticipation of heaven.

3. The third and last subservient
meanes

meanes is *Repentance*. The Apostle tells us *our consciences must be purged from dead workes*, and we must have *repentance from dead workes*. We must still acknowledge that it is the blood of Christ that must *purge our consciences from dead workes*, and so worke peace; yet know this, that this peace is not wrought in our apprehension, neither do we feele this faith without further act. Therefore to our faith must be joined repentance, though not making of our peace; yet for the feeling of this peace. Heb. 9.14

Let us now then breisly enumerate the causes principle and lesse principle. 1. Christs blood procuring. 2. Christs spirit producing. 3. His word proclaiming. 4. Faith assuming. 5. Repentance declaring and evidencing. All these in their order, not in a way of *coordination*, but in a way of *subordination* do effect the sweet peace of conscience, which passeth all understanding, Phil. 4. 7. And is the sweetest companion that ever accompanied man in this vale of mortality.

Hitherto

Hitherto of the *goodnesse of Conscience* and how it becomes good, namely by the bloud and spirit of Christ, where by it is both purified and pacified.

In the next place I must commend unto you these 3 things as specially to be minded and endeavoured by you.

- | | |
|----------------------|------------------|
| 1. <i>Having</i> | } of Conscience. |
| 2. <i>Holding</i> | |
| 3. <i>Well using</i> | |

1. First let it be your speciall care to have this *good conscience*, and that you may have it take these few directions.

1. Be senseable of the want of it, albeit naturally we are all destitute of this jewell, yet very few complaine for want of it. Some are *pure in their owne eyes*, yet were never purged from their *filthinesse*, their consciences as defiled as ever. Others openly profane and wicked, that *adde drunkennesse to thirst*, yet when a curse is pronounced against them, they will *blesse themselves* saying, *we shall have peace*: I must say to such, they are *whole & need not the Physician*.
These

Prov. 30.
12.

There are not as yet in a capacity of receiving this blessing.

Therefore I advise you, first to see the filthinesse of your *consciencs*, how defiled with ignorance, error and hardinesse: and having seen it, with the *leper* confesse it, and say *Master, I am uncleane, I am uncleane*: when thy disease is knowne, the cure is halfe wrought, therefore I say by all meanes to see how *thy soule and conscience is defiled*. Tit. 1.15.

2. Seek out an able *Physician* that can cure thee, thinke not to find him here on earth, thou must go to heaven for him, it is God that first made thy *conscience*, and he alone it is that can remake it: and therefore ad-dresse thy selfe unto him, humbly and faithfully acknowledging his power, and in the *lepers* phrase expresse the desire of thy heart and say, *Master if thou wilt thou canst make me cleane*. And to quicken thee in this, I will say unto thee, as the *Disciples* unto the *blind man*, go he calleth thee. Mark. 10. 49.

1. Christs

1. Christs invitation; *Come unto me ye that are weary and heavy laden, and I will refresh you.* All ye that more and more feel the burden of sin, and can find no way to remove it, come you all to me, and I will ease you of your burden of sin past, *Pl: 32. 1,* and free you from servitude of it hereafter. *Sin shall not have dominion over you. Rom. 6. 14.* Therefore as *blind Bartimew,* when Christ called him, forthwith cast off his garment, rose up and went to Christ; so thou who hast an *evill conscience* make no delay, shake off all impediments and run to Christ the true *Phisitian,* and he will heale thee of thy disease, and give thee a pure and peaceable conscience. There is *water* enough in *Iordan;* there is *balme* enough in *Gilead* to poure into your wounds. And there is a *Phisitian* there too, and desires thee to come, and will heale thee *without money or moneyes worth.* Tis but looking on this *brazen serpent* and be whole.

2. Motive. His promise is to cure thee, he hath said he will give thee on heart,

put a new spirit into thee, take away thy
 stony heart out of thy flesh, and give thee Ezek. 11.
18, 19.
 an heart of flesh. Now what is this lesse
 then to cure thy soule and conscience,
 therefore thou mayest boldly go unto
 the Lord, plead the covenant between
 God and thee, tell him thou hast it to
 shew under his hand, and so hold him
 to his promise. Lord thou hast said thou
 wilt give me a new heart, a new con-
 science, therefore Lord create in me a
 new heart and renew a pure conscience
 within me, let old things be done away and
 let all things become new.

3. Direction is to observe what thy
 Physitian shall advise thee, his directi-
 ons are plainly set downe in his large
 Physick book, namely the *book of Scrip-
 tures*, there thou shalt find what thy
 disease is, the nature and symptomes
 of it, the meanes to cure it also, what
 diet thou must keep in the time of thy
 disease to be freed from it, and what
 diet afterwards to prevent a relapse.

Take heed therefore when thy great
 Physitian hath advised thee what
 meanes to use to take off this leprosy
 from

from thy soule. Doe not slight it as Naaman did *Elisba's* advice about the leprosy of his body: when he advised him to wash in *Jordan* and be cured, the text saith he was wroth, preferring
 2 King.5. his owne waters of *Abanah* and *Pharpar*
 9.10. rivers of *Damascus* as better then all the waters of *Israel*. Take heed bee not wiser then thy Doctor, *credas medicos ut valeas*, follow his directions and thou shalt be healed. *Eats* and *live*, wash and be cleane. Thus far by way of preparative, proceed we now unto the Physick it selfe, in which we find many simples compounded, as Naturals and Spirituall added.

1. We are to adde light to light, i. e. the light of *Scripture* unto the light of *Nature*, without knowledge the conscience cannot be good, but as a blind man drinke poison as soon as wholesome liquor, and stand as securely upon the brinke of a deep dungeon, as upon a broad pavement, and why, because he seeth not the venome of the one, nor yet the danger of the other. Even so the blind conscience drinks iniquity

quity as water, and stands fearelessly upon the brinke of hell, without any fear of falling into it, and all because he seeth not the vilenesse of the one, nor yet the milcheise of the other, into which he runneth, therefore adde I say unto the light of *nature* the light of *scripture*.

2. Adde blood to blood, i. e. the *blond of Christ*, to thy *sin-bleeding soule*, this is that blood which must cure thee and no other blood can do it. 1. Beasts blood will not heale thy *conscience*, the *blond of buls* and *goats* cannot purge away sin. 2. Mans blood will not as the *blond of Abel*, or the blood of *Martyrs*. 3. Thine owne blood will not cure thee, Saul having an *evill conscience* might thinke to ease him selfe by *falling on his owne sword*, and shedding his owne blood; but alas this will not cure but kill. Ther's nothing can cure our sick polluted *consciences*, but only *bathing in the poole of Bethesda*. There is nothing can make us *white*, but the *blond of the lamb*. It is Christs blood only; this is that *fountaine for sin and for* Zach. 13.
G uncleanesse,

uncleanesse; this is the blood that must cleanse thee from all sin, 1 John 1. 7, 8. See therefore thou adde unto thy bleeding soule this precious blood.

3. Adde spirit unto spirit, i. e. unto thy spirit Gods spirit. When Gods spirit comes into *thy spirit*, it will not only regenerate thy spirit, but *witnesse with thy spirit* that thou art healed, and make thee with a joyfull voice to *cry out Abba father*, Rom. 8. 16.

4. Adde faith to faith; unto thy *generall faith* an *applicative faith*, thou then wilt not only beleive that these former simples and ingredients thus compounded, and as it were mixed, will cure an *evill conscience*, but will boldly say, my *evill conscience* by these meanes is purged and quiered. Where these principles and simples are thus compounded and happily joined together, there is a perfect cure; the *evill conscience* is become a *good conscience*, the *desfiled conscience* a *purged conscience*; the *troubled conscience*, a *peaceable conscience*: thou art made whole, therefore as our Saviour unto the *Adulteresse*,
when

when she had received mercy, gave her this caveat, *to sin no more*: so say I to thee that hast a pure and peaceable conscience, go *sin no more*, but observe thy *Physitians rules* in keeping a good diet: be *holy* to God, *upright* to man, & *sober* in thy selfe; if not, thou wilt fall back into thine old disease, & so thy condition will be more desperate then ever.

Now for *preservatives*, that conscience may keep its purity and peace.

1. *Abstaine from all appearances of evill*. Account no sin little, but remember that a little leake may sinke a ship, and one spark of fire may burne a city, it was but a wanton glance at first in *David*, when he looked on *Bathsheba*, but if you mark it, many *sins* and many *sorrowes* followed upon that glance of his, so that which James speakeeth is here most true, *behold how great a flame a little fire kindleth*, therefore abstaine from the appearance of sin.

2. Beware of intimacy with any ungodly person, take heed whom thou makest thy companion, the sweetest dispositions are soonest sowed by e-

vill society, *wicked Ahab* is no fit companion for *godly Jehoshaphat*, nor *Cerintus* (the Heretick) for *John the Divine*. Take heed of such as are either *erroneous* in judgment, or *vitious* in conversation, wilt thou joine with those that are enemies unto God? dost thou not know that one diseased sheep may infect an whole flock, so on corrupt man may corrupt a multitude: as we find in *Alexander, Hy-
2 Tim. 2. 17. meneus, Philetus, Phigellus, Hermo-
gines*, and others, whose word did eat as doth a *Canker*, which if not seasonably prevented will grow incurable.

παχαινα δ
καίρω. The Originall word is *gangrene*, which signifies to *eat*, as the disease called a *wolfe* or a *canker* doth, which consumeth not only the part where it is, but spreadeth farther in the flesh. Such is the Nature of Hereticall doctrine, if it be not stopt in the beginning & cured by solid confutations and Ecclesiasticall censures, upon those that are obstinate; it will spread far, and run over the whole body of the

the Church. Beware of such, a man that is an Heretick, after the first and second Tit. 3. 10, admonition reject: knowing that he that is ^{11.} such, is subverted, and sinneth, being condemned of himselfe, i. e. convinced in his owne conscience, that he shuts his eyes against the light, and resisteth and opposeth the known truth.

The like I say for prophane and *visions* persons; though they entice thee, consent thou not: and if they say, come with us, or be one of us, oh come not into the way of sinners, nor enter into the *Prov. 1. 10* counsell of the ungodly, lest thou sit in the *Prov. 3. 34* seat of the scorner, and at last become a scorne and a derision unto God and the godly.

3. In doubtfull things take the surest and safest way. All men have *flesh*, and so consequently error in them. Great differences arise in things practicall, one holds recreations on the *Lords* day, and another denies it: This man for *usury*, that man against it; some say *Faith* and *Troth* are no Oathes, others will tell thee that they

Math. 5.
37.

Eph. 5. 11.

1 Cor. 8.
13.

are more then *yea* and *noy*. The Multitude are for *Cards, Dice, drinking of healths, long haire in men, and naked backs and breasts in women,* but the fewest and wisest are against all these. Judge thou therefore which is the safest way, to use all these, or to refuse them, heare what the Spirit tells thee, *abstaine from all appearance of evill: have no fellowship with the unfruitfull workes of darknesse, but rather reprove them.* Doubtlesse it will be safer for thee to deny thy selfe in forbearing, then to take liberty in using them. Give no offence to tender consciences, but follow *Paul*, who was so wary of giving offence to Gods people, that even in things lawfull he would deny himselfe, resolving to *eat no flesh while the world standeth,* rather then to make his brother to offend (i. e.) to put a stumbling block before him, or give an occasion of sin unto him. Wherefore walke on sure ground, and be warranted from God for what thou doest. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just,*
pure,

pure, lovely, whatsoever things are of good report, if there be any vertue, if any praise, thinke on these things. Phil. 4. 8.

4. Take heed of false and phantastical Teachers, who boast of the spirit of God, when it is only their owne proud and lying spirit. They are foolish prophets that follow their owne spirit and have seen nothing, i. e. they do medle with prophesying of their owne proper motion, being driven thereunto by their owne carnall affection, and declare nothing but their owne vaine imagination, and frothy inventions. They would be accounted Physicians for sick soules and wounded consciences, but as Job saith they are Physicians of no value. For they heale the hurt of Gods people slightly, saying, peace, when there is no peace: they preach generally freedome and liberty, as freedome from confession of sin, and freedome to the commission of sin, but whilst they thus preach liberty unto others, they themselves are the servants of corruption, beware of such: And beg of God Pastors according to his owne heart, that may feed you with

Ezek. 13. 3

Jer. 8. 11.

Jer. 3. 15. Wisdom and true understanding, whose lips may preserve knowledge, and ye may seek it at their mouth, who may be ensamples unto the flock in life and doctrine, faith and love, spirit and purity. England could glory she had such Prophets such Pastors, and blessed be God she can yet say she hath such still; true it is they lie under a cloud, but it is not many yeares since that they were highly esteemed, thought worthy of double honour, and consulted with upon matters of greatest importment both in Church and State: yea Parliament and People invited them to come into Macedonia, namely London, to help on the great worke of Reformation: but now are cast aside as of no value, and by many accounted Antichristian, and enemies to the Kingdome of Christ, and to the power and purity of the Gospel. A sudden and strange change, but we will lay it upon that envious one, whose rage is specially against Gods faithfull Ministers. You therefore that love a good conscience make much of such, and have them in high esteeme for their

their works sake, because it is the Lords.

Thus far of *having*: now followes 2. Holding the *holding* of a good conscience. The Spirit of God doth frequently presse ^{δοκιμαζει} us to this *holding*. Try all things, and ^{κατεπι} hold fast that which is good, i. e. try ex- 1 Thes. 5. actly all *doctrines* concerning *faith* or 21.

manners, and as thou findest them sound and saving, so *hold* them. Againe Tit. 1. 8, 9

hold fast the faithfull word; hold fast your Heb. 4. 14.

Profession, hold fast till I come, hold fast lest another take thy crowne, i. e. the Rev. 3. 11.

honour and glory promised to such as shall persevere. So say I, (yet not I, but the Spirit of God) *hold faith*, and a good conscience, 1 Tim. 1. 19. yea above all *hold these*, ^{κατεπι} ^{κατεπι} hold against all adversaries that would *wishhold*.

1. R. Because the labour is as great Reasons. in *holding* as *having*, *non minor est virtus quam querere, parva tueri*. It cost Paul deare to get a good conscience, and so it did to *hold it*. Twas his daiely exercise to *keep* a good conscience, void of offence toward God and man. Act. 24. 16.

2. R. Because many have made ship-
wrack

wrack of conscience as *Hymeneus* and *Alexander* who giving the reins to a licentious course of life against the dictates of their owne conscience, God punished them accordingly, by taking away the light of his spirit, that in the midst of their course they should lose their most precious spirituall merchandise, and be drowned in error and heresy, as those who in a sea-tempest suffer ship-wrack.

1 Tim. 1.
19, 20.

3. R. Because the world cannot abide a good conscience, as we may see in *Zedekiah* his behaviour toward *Micaiah*, and *Pashur* toward *Jeremie*, how uncivilly and rudely do these men carry themselves, *Zedekiah* he smites *Micaiah* on the cheek, impudently and reproachfully before the King and whole assembly; saying unto him, *Which way went the spirit of the Lord from me to speake to thee?* pretending that himselfe had the spirit of God, and thereupon inferres that *Micaiah* had it not, because it could not be shewed how it should passe from the one unto the other. So *Pashur* smites *Jeremie*, and puts him

1 King.
22, 24.

him in the stocks, and herein shewes himselfe a prime instrument of Sathan, perpetrating that against the Lords *Prophet*, which neither *King*, nor *Princes*, nor people durst formerly attempt. Thus *Amaziah the priest* with *Amos*, and *Ananias* with *Paul* commands them that stood by to smite *Paul* on the mouth: what was the cause of this their rage and fury? had these men comitted any grosse offence? surely no; it was only the goodnesse of their conscience that did thus exasperate their rage against them. These were the faithfull servants of the Lord, that boldly declared the mind and will of God unto them, as in conscience they were bound, and therefore could not endure them. There is an irreconcilable Antipathy between the men of the world, and the Saints of God, they can no sooner mingle, then oyle and water; nor better agree then light and darkness. The Spirit that is in you the world cannot receive, saith Christ, John 14.17. they are convinced that they are conscientious men, but as they were wont to say in former times, CAIUS SEIUS WAS

Jer. 20. 2.

Am. 7. 10.

*Cains Seims
bonus vir
sed Chri-
stianus.*

a good man, but he was a Christian. So now, such are good men, but they are too strict, too conscientious, and therefore cannot away with them. Thus you see how the men of this world cannot endure a *good conscience*.

4. R. Because the *Deuill* doth more envie a *good conscience* then any other thing. Let men be never so high in honour, great in wealth, abound in wit and policy, the *Deuill* dislikes it not, he knowes the better how to make use of them to serve his turne, as we find in *Pharaoh, Zenacherib, Achitophel, Herod*, and others: who in their *Pomp* and power were higher then their brethren by head and shoulders, and accordingly more active and ready to do his work: That men I say have abundance of these outward things, it doth not disquiet but please Satan; But when any have a good, a pure and a tender conscience, this maddes the Diuel and makes him to set all his instruments on worke to bereave such of their *Heart-jewell*, namely a *good conscience*; we
may

may see this in *Luther*, his pure conscience did vex both *Pope* and *Dewill*; what would not they have done to have strangled his conscience, if honour, wealth, preferment, or any outward thing could have prevailed, the *Pope* would have collated all these upon him, but one tells the *Pope*, that all these would not doe, for (saith he) *Germana illa bestia aurum non curat*, that *German beast* (meaning *Luther*) will not be won by any or all of these. And at another time when great gifts were sent to him, he refused them with this most brave and excellent speech. *Valdè protestatus sum me nolle sic satiari ab eo*: I did earnestly protest that God should not put me off with these things. Meaning that he would not be satisfied with any thing here below: his spirit was too noble to be tempted with Gold to the losse of a good conscience. Here then you see what need there is to hold a good conscience, yea to hold it fast, as *Cyngrius* his ship, with tooth and naile.

Melchior
Adam in
vitâ Luth.

Meanes how to hold a good Conscience.

1. Get Meanes.

1. Get more light into thy *understanding*, thou hast already a double light, namely the *light of nature* and the *light of Scripture*, be carefull to encrease this latter light. There is and hath been many a tender hearted Christian who for want of *Scripture light* hath neglected many a good duty, and so lost much sweet solace and comfort, which they might have enjoyed in the performance of it. As for example; many of the *Patriarchs* for want of a greater light fell into that sin of *Polygamy*, not understanding that place of Scripture, Lev. 18. 18. *Thou shalt not take a wife to her Sister to vex her.* They understanding this only of a *Naturall* sister, and not of a *Nationall*) took unto themselves the liberty of many wives, and so it is amongst us to this day, for want of a greater light, not only what we ought to do is omitted, but oftentimes what we ought not to do is *practised*, therefore labour for a greater light in thy *understanding*, let the word of God dwell in you plentifully, hide it within you even in the midst of your heart.

2. Be

2. Beware of multiplicity of *employments*, be not a *busie body* in other mens matters, or as the Proverb, *desire not to have an Oare in every mans Boat*, such busie persons are great enemies to their owne consciences, and by their *superfluous* wit and *needleffe activity*, their heads are filled with *Queries*, and their hearts with *cares*.

3. Beware of unruly *passions* and disorderly *affections*: these if let loose are like wild *horses*, which will never leave running till they have unhorsed their *Riders*, and given them a *dangerous*, if not a *deadly* fall. Thus *Sauls* passion towards *David*, and *Ammons* affection to his Sister *Thamar*, they were so unruly, so disorderly, that they made them lose all working of *conscience*, driving them headlong into *sin* and *shame*.

4. Beware of wounding *conscience* afresh with any allowed sin: if thou be healed, *sin no more*, lest a worse thing do befall thee. *Relapses* are very dangerous; *Bones* twise broken augment the paine, and difficilicate the cure: so
 shalt

shalt thou find in *conscience*. Hath thy *conscience* been formerly wounded, and hath God in mercy cured thee? take heed of wounding it againe, lest thy paine be double, and thy cure made more difficult, and thou find in thy selfe no difference between thee and a reprobate. Oh therefore take heed of every sin, free thy *conscience* every day from the burden of sin, know that a pure *conscience* can better beare a *mountaine* of misery, then a *mole hill* of sin; if thou carefully use these meanes, thou shalt be sure not only to *have* but also to *hold* a good *conscience*.

I told you formerly of 3 things which were especially to be minded & endeavoured by us. 1 The *having* of a good *conscience*. 2. The *holding* of a good *conscience*. 3. The *using* or exercising of a good *conscience*. Of the *having* and *holding*, we have already spoken: now in the last place we are to speak of the *exercising* of a good *conscience*.

Paul having spoken of the *goodnesse* of his *conscience* and assurance of the same, lest any should judge him a vaine Boaster,

Boaster, and that it was some *phantaſticall* opinion or *ſanaticall* viſion, and no well-grounded aſſertion, he goes to cleare it by 4 ſound Characters of a *good conſcience*, ſet down in the latter part of my *Text*, I know I have a good conſcience, and upon this ground I ſtand firme, becauſe *I am willing in all things to live (or walke) honeſtly.*

1. His will (he ſaith *he is willing*) 2. The extent or latitude of his will (*in all things.*) 3. The conſtancy of his will, (*to walke or live.*) 4. The ſyncerity of his will, (*to walke honeſtly.*)

If any ſhall come to *Paul*, as the *Phariſees* to *Chriſt*, ſaying, *What doeſt thou do, that we may beleive thee*, thou talkeſt much of the *goodneſſe* of thy *conſcience*, whereby doeſt thou demonſtrate the ſame, that we may beleive thee: to ſuch *Paul* readily answers, I am ſure of a *good conſcience*, for *I am willing in all things to live honeſtly.*

The firſt Character of his *good conſcience* is his *will*; you may not underſtand his *naturall will*, for this being corrupt and carnall cannot will any
H thing

thing pleasing unto God, it being like himselfe altogether abominable. Mans naturall will is to please himselfe or others like himselfe, but not to please God, it is not subject unto the will of God, neither indeed can be. Examples hereof are many.

1. First in *Sauls Courtiers*, they had a will to please themselves but not God, *Pf. 12. 4.* *our tongues are our owne*, say they, and *we will speake*, we have still power and liberty to speak and are able to perswade to whatsoever we take in hand. The like we find in those *worldlings* that *James* mentions, *to day or to morrow we will go into such a city and continue there a year, and buy and sell, and get gaine:* Thus you see their will was wholly to please themselves.

2. Their will is to please others like themselves: as *Pilate*, how willing was *Mark. 15.* he to please the prophane multitude in releasing *Barrabas* and delivering *Jesus* to be crucified. So was *Felix* very willing to please the *Jewes*, and to give them all content that so they might not follow him with complaints, his will

was to leave Paul bound. Thus you see what our owne wills are, very corrupt, apt to please our selves, but not God; and therefore such a will can be no character of a good conscience. Act. 24. 27.

Know therefore that Pauls will in the *Texte* is better principled, a will sanctified by the spirit of God, a will freely willing to do what God requireth. Such a will we find in *Josbua*, who assembling the Tribes at *Shechem* and declaring a brieife history of Gods benefits towards them, even from the daies of *Terah*, exhorteth them to the service of this God, and to renew their covenant with him, saying, *heare the Lord and serve him in sincerety and in truth, put away the Gods that your Fathers served, and serve the Lord: If your wills bind not to the true God, know yee that my will doth; I am resolved that I and mine household shall serve the Lord.* Such a will was in *David*, *I have vowed and will performe it to keep thy righteous judgements.* And by this will came Paul to be assured of the goodnesse of conscience. Josh. 2. 4 14. Ps. 119: 106.

Use. Now Beloved, let us examine our selves whether there be such a *will* and willingnesse in us as was in *Paul* to please God. Me thinks I heare you say, I would please God; you say you would, but tell me is it the very bent of your heart and your constant endeavour so to doe? if not, I must tell you, your *woulding* is but a *vaine wishing* and nothing worth. There is not the poorest person, but he would be *rich*, the veriest *Bankrupt*, but he would be *thrifty*, nor the vilest person, but he will say, he would be *honest*; but will you beleive such, because they say they would be such, when you see the bent of their heart and course of life is contrary? surely no; neither may we beleive such to have a *good conscience*, which have only a *woulding* without *endeavouring*.

2. The second Character of a *good conscience* appears in the extent of his will; Paul doth not barely say: that he is willing in this or that particular to please God, or with *Herod willing to doe many things*, but he is *willing in all things*,

things, i.e. in all duties divine & humane of piety and charity. This universall Obedience is an excellent distinguishing note between *truth* and *error*, yea between a *good* and an *evill conscience*.

Cauties
note. i.e.
magnam
attentionē
servare.

1. God requires it, *Exod. 23. 13.* saying unto his people, *In all things that I have said unto you be circumspect*, i.e. be carefull to observe withall attention, (Vatablus in H. C.) whatsoever I shall command you. There is reason enough in Gods will, and his meer command requires absolute obedience.

Audacia
est de bono
divini
præcepti
disputare,
nec quia

2. Christ shewes us a necessity of it, and tells us that *whosoever is unjust in the least, is unjust also in much*: and James saith, if he offend but in one point, and allow himselfe in it, *he is guilty of all*, and he shall be the least in the kingdom of God; i. e. be of no account in Gods Church here, nor have any part in heaven hereafter. So that you see that it is not enough to be willing in something, but we must be willing in all things.

bonum est
auscultare
debemus,
sed quia
Deus præcepit. Tertul. de
pœnit.

Luk. 16.

10.

Jam. 2. 10

Mat. 5. 19.

3. What is done for God must be done *equally*. If you doe this dutie and neglect that duty, they both being commanded by the same wise, and holly God, there is no equality in it, neither is it accepted. Therefore as *Mary* to the *servants* that waited on Christ, said unto them, *whatsoever he commandeth, see that you do it*: So say I to all, that who so will have a *sure character* of a *good conscience*, his obedience must be universall, whatsoever he commands we must endeavour to do it. *Quicquid propter Deum fit equaliter fit*. You must have an equall respect to all Gods commandments, Ps. 119. 6. You must (with David) fulfill all his will. The Originall word is in the plurall number; all his wills.

מִיָּדָה דֵּ-
אֱלֹהִים.

Use. This then may serve to undeceive all *halfe heared* Christians, who coming into Gods *Tabernacle* here below, doubt not but they shall ascend his *holy mountaine* hereafter; and why, because they are willing to *beare many truths*, and willing to *performe many duties*. I tell thee if thou be not wil-
ling

ling to *beare all*, and *doe all*, thou wilt deceive thy selfe at last. Look upon *Herod*, *Ananias*, and *Saphira*, were they not Professors, did they not *beare* much, and *doe* much, how was it then that they became such sad spectacles of Gods vengeance, that the one was eaten up with *wormes*, and the other smitten with sudden *death*? I answer, though they were willing in *many* things, yet not in *all* things: *Herod* will keep his *Herodias*, and *Ananias* will keep back part of the *price*, and by reserving a part lose all. Oh take it to heart all *civill* men and *hypocrites*, you both are but halfe Christians, you answer Gods voice but as the *Eccho* doth answer the voice of a man, only in part not in whole, but God will not be so answered, he will have all or none. Do not say with *Naman*, *The Lord be mercifull unto me when I goe into the house of Rimmon*: The Lord be mercifull unto me if I *swear rashly*, *commit Adultery*, *oppresse my Brother*., or *act this or that wickednesse*. Know God will have no reservations, he will not have thee *swallow a Camell*,

Act. 5. 2.

Camell, nor yet a *gnat*. As he will have thee to tremble at *wounds* and *bloud*, so will he have thee to feare *faith* and *truth*: As to abhorre *Adulterie*, so to hate *Dalliance*. As to loath the shedding of *bloud*, so to shun the taking away of any part of thy Brothers *livelibood*. One speaking of *conscience* tells us it is a *Box of precious oylment*, that must not be corrupted with the least *Fly*. Soe I say, take heed of any thing that may offend God and *conscience*, and let it be thy care with *Zachariah* and *Elizabeth* to *Walke in the commandements of God without reproofe*, Luk. 1. 6. so shalt thou discover the *goodnesse* of thy *conscience* with *Paul*, when thou art not only *Willing*, but *Willing in all things*.

3. Character of a good conscience is constancy in wel-doing: Paul doth not say that he is willing to make a step or two in holinesse, and then leave off: no he is resolved to *walke on*, to make it his constant practice, yea to *live* alwaies in and with a good conscience. A little child may go a step or two before he fall, yea a very drunkard may seeme to goe
steddy

stiddy at first, and yet if you observe him, he will at last reele and tumble, this is no argument of *strength* or *steadinesse*. Even so if men shall do good duties for a fitt once or twice &c. and give over and fall off, this is no signe of a *good conscience*, as there must be an universality, *in all things*, so a constancy, *alwaies*: as in Paul Act. 23. 1. & 24. 16. *He lived in all good conscience unto the last*; he kept his conscience inoffensive *alwaies*, he walked without tripping, without stumbling, ever the same in all *actions* and in all *conditions*.

Consider this you *hypocrites* and *time-servers* who are constant in nothing but in inconstancy, now for God, and then for *Baal*; this day *holy*, to morrow *profane*; to day you will make a step or two towards *heaven*, to morrow as many & more large strides to *hell*. *Will the hypocrite pray alwaies?* will he be obedient *in all things*? surely no: he is a stranger to universall obedience, a stranger to constant obedience, and so a stranger to a *good conscience*. Oh therefore as thou desirest a
good

Pf. 27. 11.

good conscience, so desire of God a right way to walk in, begge of him to teach thee his way, i. e. such a course of life as might be pleasing unto him, and to lead thee in a plaine path, that thou mayest walk in it without tripping and stumbling. This way of God in which thou art to walke in, it is the way of Gods statutes, if therefore thou once get into this way, take heed of going out of it, let that resolution be in thee which was in David, Teach me O Lord the way of thy statutes and I will keep it unto the end, Pf. 119. 33. Resolve to be constant without tripping or turning either to the right hand or to the left: so shalt thou be assured that thy conscience is good.

4 Character of a *good conscience* is sincerity, the word in the Originall is *καλῶς*, and our Translators read it, *honestly*, the word is very comprehensive and containes within it as much as any, or all other Adverbs in Scripture, namely *worthily, decently, accurately, circumspetly, lively, famously, and praiseworthy*. It notes unto us the lustre of
of

of an action, and tells us that a good conscience stands not so much in *verbs*, as in *adverbs*; not so much in *doing*, as in *well-doing*; if a *Magistrate*, he rules *diligently*; if a *Minister*, he preacheth *willingly*; if a *hearer*, he heareth *attentively*; if a *supplicant*, he prayeth *fervently*; yea whatsoever he does in the worship of his God he doth it *faithfully*, Rom. 12. 8. Phil. 2. 20.

Consider this you carnall men and women, who content your selves with the bare doing of a duty, without respect to the manner of doing. If you *heare the word, read, pray, and practise some good duty of piety or charity*, you thinke you have done all, and all well: Oh remember that if it be not done *honestly, (that is) sincerely*, in obedience to God both for *matter and manner* and end, your conscience is not good. Use.

Let me therefore advise you in every duty that you do performe, observe an honourable *decorum*, I speake to *Jew and Gentile, bond and free, male and female*, of what ranke and condition soever: rest not satisfied in your doing of any

any duty, except it be done *honestly, faithfully, and praise-worthily.*

Jer. 48. 10. 1. *Magistrates* be you in the *highest* place of *Judicature*, or in the *lowest* place of *office*: minde your *Oathes*, your places your *trust*, doe not Gods work *negligently*, least a *woe* befall you, and Gods *curse* seize upon you, but have respect unto your *owne conscience*, and unto the *consciencs* of others, that your *owne* may be preserved: and the *consciencs* of others rectified.

Col. 4. 17. 2. *Ministers*, I must speak to you as the *Colossians* were to speak to *Archippus*, Take heed to the *Ministry* which you have received, that you fulfill it, see you doe your *whole worke* in delivering the *whole truth*, and in being an *example* in all *holinesse* unto your *flock*, preach in *season* and out of *season*, do the *worke* of an *Evangelist* so fully and *honestly*, that you may appeare to be men *allowed* of God to preach the *Gospell*: and that your *preaching* hath not been to *please men* but God which *tryeth the heart*.
 1 Thes. 2. 4. Thus shall you evidence a *good conscience*, when you seek to satisfy your *conscience*

science in every duty of your calling.

3. *Governours of Families*, think it not enough that you have so many under your command, and that you can say to this servant goe, and he goeth, and unto that servant come and he cometh; see well unto it that your commands and countermands be all honest, doe that which is just & equall unto them. Doe you first with *Josbua* serve God Josh. 24. your selfe, and then resolve that your Family shall doe the like. If any be ignorant, see with *Abraham* that you teach them. If any be unteachable, untractable, see with *David* you exclude them, let them not abide in your house, so shall your houses be *Bethels*, houses of God, and your selves men of God, and men of a good conscience.

4. *Private persons*, be you not *Chams* but *Jonathans*. Be you carefull of your owne consciences, & then be carefull of the consciences of your Brethren, hate not your brethren in your hearts, but reprove them plainely, & suffer not sin to rest upon them, Lev. 19 17. Yea thou must love thy neighbour as thy selfe v. 18. there must be a conformity in quality, though

1 John 3.
18.

not a correspondence of equality, thy love to thy brother and to thy selfe must be like in kind for *sincerity* without *deceit*, and for *efficacy* without *defect*. If thou do thus *love thy neighbour as thy selfe*, thou lovest thy God, and thou lovest a good conscience.

5. Lastly to every one of what *sex* or *condition* soever, whether *rich* or *poor*, let *conscience* be your Totum, all that thou hast to do isto look well to *conscience*. Art thou *rich*, let *conscience* be thy *bugg*: if *poor*, let *conscience* be thy *cruse*, if a *wife*, let *conscience* be thy *glasse*; if a *mayd*, let *conscience* be thy *mirror*: what-soever thou art, submit to *conscience*, let that command thee, be *ruled* by it, and it will not *wrong* thee, be *familiar* with it, and it will never *deceive* thee.

Thus you see what is to be done in the exercise of a good conscience. 1. A willingness to *please* God. 2. To *please* him in *all things*. 3. To *please* him *abwaies*. and 4. to do all this *truly*, *sincerely*, and *honestly*. Thus to doe is the very life and soule of all practicall piety.

As thou lovest thy soule, misse not
one

one of these *characters*, they are so many golden linkes fastened by God himselfe, that he that hath one of them, hath all, and if but one be wanting, assure thy selfe the rest are missing. Acknowledge a necessity of them all, for as in a *sound body* there must be a due mixture and composition of all the 4 *elements* and *Humors*: so in a *sound conscience* there must be a due composition of all these 4 *characters*.

1. Use to such as *have, hold, & thus exercise a good conscience*, to proclaime Gods bounty, that they with others may magnify God, we read that the 4 *Lepers in Samaria*, having found a sudden & happy change from *penury to plenty*; they blamed themselves for being silent and not divulging this great mercy: *We doe not well (say they) this day is a day of good tydings; and we hold our peace.* So shall I say unto you that have found this great and gracious change in your selves; that your evill conscience is become a *good conscience*. You shall not do well to be silent, but with *David*, it is your part and duty speedily to communicate

1 King. 7.
9.

municate unto others. *Come unto me all you that feare God, and I will tell you what God hath done for my soule*, Ps. 66. 18. I say againe its your duty and you are very faulty if you doe it not.

Acknowledge your *miserie by nature*, and likewise your *happinesse by Grace*; say with all humility & thankfulnessse, I was by *nature* as vile as the worst, as deeply guilty in *Adams sin* as any; as fouly polluted with *Originall sin* as the veriest Reprobate, and had in me the *seed of all sin*, apt to be drawne unto the foulest and grossest transgressions, and to *run to the same excessse of riot with*
 Tit. 1. 15. *the worst, yea my very soule and conscience was defiled.* But blessed be my good God that hath striken *Covenant* with me in my blessed Saviour Christ Jesus,
 Ezek. 11. 19. & hath put into me a *new Spirit*, given me a *heart of flesh*, and hath changed this
 Heb. 9. 14. *defiled conscience*, into a *pure conscience*, a *conscience* both purified and pacified
 Col. 1. 20. by the blood and spirit of Christ. My greatest *foe* is now become my greatest *friend*, a most *true friend*, that will not flatter me, but deale plainly with me,

a most *sweet* freind that will comfort me in the saddest and darkeſt times and ſeaſons, yea a friend that will make me to *laugh* under the whip. Sing when my feet are in the ſtocks and rejoyce when I fall into many *Temptations*; In a word, a moſt *conſtant* friend, that will never leave me nor forſake me neither in this life nor in the life to come. Death may part Naomi and Ruth. David and Jonathan, but death ſhall never parte thee and thy conſcience, ſhe will be with thee in reproach and povertie, in ſickeſſe and diſtreſſe, in priſon and reſtraint, in liſe, in death, in judgment, and before Gods Tribunal. Oh therefore relate thy happie and bleſſed change unto others that ſo thou, and they may unanimouſly prayſe God: Soe ſhall thy God be magnified and thine owne thankfull heart reallie and faithfull expreſſed.

2 Uſe, to ſuch as have a good conſcience to be ſuch a friend unto them, that they would be very Carefull, to deale friendly with this friend, It is

Solomons Advise; Prov. 18.24. That he that hath friends must deale friendly; and that there is a friend that sticketh closer then a Brother. Now conscience is this close friend, let Father, Mother, Husband, Wife, Child, and Neighbour, all leave thee, This friend will never leave thee nor forsake thee, as I told thee formerly; Ob therefore deale friendly with thy Conscience, give not the least offence unto her, but remember she is very tender and will be sensible of the least wrong or injury done unto her: The Injurie of a friend doth stick closer then the wrong of an Enimie. David could say, had it been an Enimie, that had done me this wrong, I could have borne it, but it was thou my friend, yea my familiar friend, we

Pf. 41.9. *tooke sweet counsell. Take heed therefore do neither disuse conscience, nor*

Pf. 55.13. *misuse conscience (1) I say doe not disuse conscience by estraunging thy selfe from her and refusing her Advise and counsell. 2 Doe not misuse her (1) Some by making her a cloak for any erroneous opinion or sinfull practice as too too many*

many doe in these our daies, who dare to set Gods *Image* and *Supscription* upon their owne base *coine*, Are there not many amongst us who impudently, and blasphemously affirme, that their *Mission, Message, Doctrine, and Spirit* are all of God, They will tell you, they are *sent of God*, the *Doctrine* they teach is the mind and will of God *The Spirit* by which they teach, it is the *Spirit of God*, But come you to the *law* and to the *testimonie*, consult the word of God and you shall find, *there is no light in them*. They are very *Traytors* to the *King* of heaven, abusing his *Image* and *Supercription*, read but the 23 of *Jer.* and 13 of *Ezek.* and you shall find that notwithstanding their great Braggs, they are but grosse impostours and seducers. God tels them *He never sent them, never spake unto them, & calls them Dreamers* whose *Doctrine* is but *chaffe*, and their *Spirit*, is not Gods *Spirit*, but their own proud, lying, and deluding spirit.

2. Others make *conscience* a Cloak, for ungodly practices, that they may

Math. 23.
14.
Luk. 20.
46.

the more closely oppresse, defraud and injure others, to the satisfying of their ambitious lusts and Covetous desires, such were the *Scribs & Pharisees* of old, of whom our *Saviour* gives us a *Caveat*, that wee *beware* of them and then describes them, that people might the better know them. They are men saith *Christ* that carrie a great shew of *Pyetie* and holinesse, *they pray, yea make long prayers* and performe other godlie exercises, and all this they doe *not* *(sincerely but hypocritically, that they may the more easily devoure Widdowes houses,* and consume their estates, who entertaine them: and doubtles many such there are amongst us at this time, who have very faire *pretences* for most foule practices; as *Jezebel* had, who was never more zealous in prayer and fasting then when she intended to take away the life and livelihood of innocent *Naboth*; now what are these but great abusers of *Conscience*.

3. To these I may Adde a third sort who having abused *conscience*; by

by some ungodly Art of *whordome*,
drunkenesse, *blasphemy* or the like, will
call for mercy and so be friends.
It is reported of *Lewes the eleventh*
King of France, that he wore in his
Hat a Crucifix, and when at any time
he had blasphemed God or acted any
wickednesse; He would presently
take downe his Crucifix and Kisse it,
and then he had thought he had made
satisfaction for all wrongs; even so
is it amongst us, There are many
when they have done any thing a-
gainst their *conscience*, thinke it e-
nough to Kisse *Conscience* and cry *God*
have mercy and all is well: but let me
tell such, they are *enimies to consci-*
ence, and let them be assured that at
last they will find *Conscience* an
emie to them, yea their *greatest eni-*
mie: Not only a witnessse, But their
Judge and Tormentor.

Use of Exhortatiō unto all to be very
carefull how they deale with *Consci-*
ence not to dare to injure it in the least
degree, *conscience* I must tell you is
verie tender, soone sensible of the least
wrong

wrong: if therefore you will hold friendship with her you must resolve to be tender also, and that with an holy tenderneſſe, I ſay an holy tenderneſſe, and the rather becauſe there is too much tenderneſſe in the world which is very hatefull unto a good Conſcience.

Unholy
Tender-
neſſe.

1. Some are very ready for the practice of ſin, but they are ſo tender, as they cannot endure the leaſt touch of reproofe for ſin, They are like thoſe whole bodies being full of *boyles* and *botches* cry out unto ſuch as come neer them: Oh do not touch me and all becauſe of the ſoares and and the ulcers they beare about them.

Thus is it which many a wicked man and woman who having many *ulcers of ſin* running upon them will not indure their Chriſtian friends nor yet their faithful miniſters and Teachers but cry out, like thoſe in *Iſaiah*, who ſaid to the ſervants ſee not, & to the prophets propheſie not unto us right things, but ſpeak ſmooth things, propheſy deceit,
They

II. 30. 10.

They cannot indure to heare the
truth of God, but a lie, not to have
 Gods Judgmēts threatned, but them-
 selves to be *flattered*, though it turne
 unto their owne *ruine*: Such tender
 persons were *Amaziah* the prince,
 and *Amaziah* the priest. The first <sup>2 Chr. 25.
16.</sup>
 was reprov'd by the prophet of
 the Covenant: for *setting up of false
 Gods*: but the King tells the Prophet
 that he should hold his *peace*, *least he
 were smitten*, he was so tender he
 could not beare it. The like temper
 we find in *Amaziah* the priest when
Amos prophesied the *rejection of Israel
 and the destruction of Jeroboams house
 by the sword*, presentlie *Amaziah* goes
 to incense the King against *Amos*,
 and tells him that the *land was not a-
 ble to beare his words*, and bids him flee
 away and not to come againe unto
Bethel, for it was the *Kings Chappell*,
 a place that he had Consecrated to <sup>Amos 7.
10.</sup>
 the *worship of the Calves*, & therefore
 not safe nor fitting for *Amos* to
 prophesie against him in that
 place,

2. Some are naturally tender, of such a soft and tender Temper, that they readily yeeld unto any command of man, though countermaunded by god. Thus was it with *Ephraim*. *Hof. 5. 11. Ephraim is broken in Judgment: because he willingly walked after the Commandement*, what Commandements, the wicked commandements of their Idolatrous Kings and princes, therefore the Lord Threatens them that he would be to *Ephraim as a Moth, & to the house of Judah rottennesse*. i.e. He would consume them by little and little as a *Moth* doth a garment, or as a *worme* doth a peice of *Timber*, and surely this may be said to be our case: our preferring mans mandates before Gods Commands, hath broken us of this land in peices, and if God be unto us as he was to *Ephraim* a *Moth* and a *worme* gradually to ruine us; it is but His Justice.

3. Others there are which are scrupelously tender, They will stick at strawes and leap over blocks,
make

make that a sin which God never made a sin, and stirr most in that, in which God is silent, Thus the *Priests* scruple their going into the *Pratorium*, the house of an *Heathen* man, least they should be *ceremoniallie* defiled and soe held from the *Passeover*, but yet made no matter of defiling themselves *morally* with the guilt of *innocēt bloud*: againe, they are troubled in putting the *price of bloud* into their holy *Corbam*, but not troubled to give a *price* to *shed innocēt bloud*. How *carefull* are they in *washing* of *hands*, of *cups*, *pots*, and *platters*, how *carelesse* in *washing* their *hearts* and *insides* from sin. One saith well: such as these, *they can dance amongst thornes and yet know not how to walke upon even ground*; *Herod* had too much of this tendernesse, when he had passed his word & given his oath to grant his wicked *Herodias* her unreasonable request, which was, to have *John Baptist head in a charger*. Note the tendernesse of this man, he may not breake his *Oath*, and therefore concludes that to go back from

from his word, would be *perjurie*: but to go on, though it were to shed the blood of an *innocent*, this he accounts *pietie*. Many such we have amongst us who doe more scruple an egg then an Oath, and like *Esops* dogg doe so greedily catch at *shadowes*, that they loose the *substance*, therefore I would such would be more wise, following the Advice of *Paul*, who in unnecessarie and vaine scruples will have us to *aske no Question for conscience sake*, Beware of all such evill and sinfull tenderneſſe, as enemies to a good conscience, and labour for such a tenderneſſe as is holy and faultlesſe which will make you watchfull against every sin, that may any waies molest or disquiet conscience, thus far of an *unholy tenderneſſe*, which cannot stand with a good conscience, Now followes an *holy tenderneſſe* which suits well with conscience and keeps us and our consciences at peace.

Holy Tenderneſſe. Sheff.
 Holy Tenderneſſe as is wrought in us by the holy spirit of God, whereby we are made very watchfull,

1^o Cor. 10.
 25.

watchfull against whatsoever may molest or disquiet conscience.

Such a tenderneſſe we find in *Joſeph*, who when his *Miſtreſſe* tempted him to lye with her, he preſently reſuſed it, and ſaid unto her, *behold my Maſter wotteth not what is in the houſe with me,* Gen. 39. 9. *and he hath committed all to my hand, and there is none greater in his houſe then I, neither hath he kept any thing from me but thee, becauſe thou art his Wife. how then can I doe this great wickedneſſe and ſin againſt God.* As if he ſhould have ſaid unto her, your deſire is very wicked and I may not yeild unto it, I may not act the leaſt ſin againſt God, how then may I commit ſo great a wickedneſſe as to defile my *Maſters bed*? is it not *Adulterie*, a complicated ſin that contains many evils within it. In ſo doing, 1. I ſhould be a *Theefe* in ſtealing from him the beſt Jewell in his houſe, namely his wife. 2. Moſt injurious in mixing a *baſtard brood* with his *legitimate children*. 3. I ſhould be ſacrilegious in taking my body which is the temple of the *holy Ghoſt*, and to turne it to carnall pollution.

Job. 1. 8.

lution. 4. I should be most *ungracious* toward my God and most *ingratefull* to my kind Master. The like we find in *Job*, a man very fearefull to offend conscience, he was a *Non*such by Gods owne testimony, *not any one like him upon the earth, soe perfect, soe upright, fearing God and eschewing evill.* He was one that resolved not to give conscience the least offence, and that it should not reproach him all his dayes. Though men did reproach him as *Eliphaz, Bildad, Zophar*, who charged him with *hypocrisy*, yet his conscience which was more privy to his waies, and could testify more truly, that should not reproach him, so tender was he.

Job. 27. 6.

Such must be our *tendernesse*; the like was that in *Ioseph, Job*, and others: and that we may not be deceived, know how it shewes it selfe to God, to others, and to our selves.

1. To God, he that hath an holy *tendernesse* in him will stand for God in what shall make for his *truth, honour, and glory* of his name, if he see any thing unto which God is intitled or
hath

hath interest in, such a one will not see his God wronged in the least degree, but he will stand upon an *hoof* with *Moses*, & upon an *iota* or *tittle* with *Christ*, he will manifest his tenderneſſe in all things. As 1. to his precepts. 2. To his Threats. 3. His Judgments. 4. His Mercies. Of theſe in their order: and Firſt of the firſt, namely, Gods precepts.

Exod. 10.

26.

Math. 5. 18

Cauti eſto
te. Varab.
in h. l.

1. He that hath this holy tenderneſſe in him will readily yeild unto Gods precepts, whatſoever he commands he will do it *circumſpectly*, i. e. warily and with attention, Exod. 23. 13. Thus *Moses* is ſaid to be *faithfull* in all his houſe, i. e. the Church of God in his time, and wherein God was pleaſed to dwell; *Moses* was in all things very exact to obey Gods precepts: Again we find *Jofias* very tender in the obſervation of whatſoever the Lord commanded, ſoe that there was never a King before or after him that ſo turned unto the Lord with all his heart according to the law of *Moses*. The like may be ſaid of *Hezekiah* and *Nehemiah*; the firſt walked

Conſcientia bona
non ſolum
attendit
quid præcipiat Deus, ſed
quid velit,
quæ ſit voluntas Dei
bona, beneplacens
et perfectior.
Bern. de
virâ ſolitaria
ad fratres de
monte Dei
p. 1020.

walked before God with an upright heart; the latter shewed himselfe a most zealous man against sin and sinners. How tender was he for the honour of his God, in the observation of the Sabbath, in the maintenance of the Priests, and howsoever against the prophane of the Sabbath, and such as oppressed their brethren by usury. Read the 5th. of Nehemiah, and the 13th. of Nehemiah.

2 King. 22
19.

Jer. 36. 24.

2. He that hath this holy tenderneſſe, will quickly yeild, melt, and break under any threat of Gods word or ſence of Gods diſpleaſure. If Joſias doe but heare the book read, in which the threats and menaces of Gods wrath are recorded: he preſently melts and thaws, he rents his cloathes, mournes and weeps, ſhall the Lyon roare, and the Beaſts not tremble? or a trumpet ſound, and the people not feare? Soe if God roare againſt a Nation and people, ſhall they not quake? Let hard hearted Jeſoiakim remaine obſtinate, yet good Joſiah will rent his cloathes.

3. This holy tenderneſſe will make a man to mourne under Gods judgments:

He

He that melts under Gods *threats*, will surely cry out under his *judgments*: *Hezekiah* if hee feele Gods *rod* upon him, he will *mourne like a Dove*, and *chatter* *Jl. 38. 14.* like a Crane. Let God take Job by the neck and shake him, and cause his *Archers* to *compasse him about*, i. e. many afflictions and troubles, it will make him to *sow sackcloth upon his skin*, and *Job. 16. 12* *defile his horne in the dust*, yea it will make *15.* his face *foule with weeping*, and cause the *shadow of death* upon his *eyelids*, i. e. to wax *dimme and darke* as if they were dying, and puts upon him such a stamp of true sorrow, as it makes him to cry out, *I abhorre my selfe in dust and ashes.* But on the contrary it is neither *threat*, nor *judgment*, that workes upon the *uncircumcised heart*, he *refuseth the punishment of his iniquity*, and *cryeth not* *Job. 36. 23* *when the Lord binds him*, i. e. afflicteth him: but the more God afflicteth, the harder he growes, and doth *revolt more and more.* *Il. 1. 5.*

4. This holy *tendernesse* makes him humble under Gods *mercies*. The more mercifull that God is to him, the more tender

tender he is for God, he *feareth God and his goodnesse*. As Ice contracted with cold dissolves of it selfe under the warme raies and beames of the Sun, so doth his Soule melt and thaw under the sense of Gods favour, like those in *Ezra* who having received a great *deliverance* from their *enimies*, said one to another, seeing our God hath been so gracious, *shall wee againe breake his commandes* *Ezra 9.14*. Thus in *Mary Magdaline*, we read how she stood behind Christ and wept, that she so wept and mourned for her sins, as that she washt Christs feet with her teares, and wiped them with the haire of her head, yea kissed his feet, and anointed them with oynment: and why so? how comes this tendernesse upon her? what should cause it? truly, Christ his great mercy unto her, in pardoning her great and many sins; this is the testimony which Christ gives of her, *she loved much, because much was forgiven her*. So that you see how holy tendernesse will yeild unto Gods mercies.

2. This holy tendernesse will shew it selfe to others; it will make a man ve-

ry carefull not to offend others, it will
 give no offence to Jew nor Gentile, nor to
 the Church of God, i. e. no occasion of
 offence or scandall unto Jew or Pagan
 or Christian, neither within, nor yet
 without the Church. As it was Pauls ^{1 Cor. 10.}
 precept, so likewise his practice; who is ^{32.}
 offended (at least through my default)
 and I burne not, i. e. burne with sor- ^{2 Cor. 11.}
 row and holy indignation and ardent ^{29.}
 zeale for the glory of God, and salvati-
 on of those that are scandalized? Paul
 was a man alwaies for peace, and pres-
 seth it upon others: *As much as in you*
lyeth have peace with all men, but espe-
 cially with the godly; as for himselve
 his conscience was so tender, that he
 would neither say nor doe any thing,
 that might give offence to weake Bre-
 thren, if eating of flesh would offend, he ^{1 Cor. 8.}
 resolves to eat no flesh while the world ^{13.}
 standeth. So it is with all such as are
 truly tender, if their meat, drink, ap-
 parrell, if their haire, carriage, company,
 or any other thing, shall give an of-
 fence unto their Brethren, they resolve
 with Paul to *eat no more flesh, drinke no*

more wine, weare no more long haire, keep no more such company, leave off all rather then give any offence or be a *stumbling block* unto their brethren.

- And as this tenderneſſe appears to all, ſoe eſpecially unto ſuch as ſtand in any neer relation unto them, as wife or child, and how tender was *Joſeph* of his *wives* reputation and ſalvation, when ſhe was with Child, and he knew not how it ſhould be ſoe, and fearing the ſcandall that might come upon ſo gracious a woman, and loath ſhe ſhould be made a publick example, his *reſolution* was to put her away privily, to leave her to the diſpoſing of her friends and not to conſummate the Marriage. The like tenderneſſe towards *Children* we find in *Job*, he fearing leaſt in their *feasting* they had gone beyond their bounds, and ſoe diſhonoured God. He offered a *burnt offering* for them unto God every morning, i. e. an offering of reconciliation, which declared his religion toward God and care of his children. So *Auſtin* reports of his Mother *Monica*,

Math. 1.
19.

Job 1. 5.

cha, that she was so tender of the salvation of her *children*, that if she heard that any one of them had *dishonoured* God, it wrought such an impression of griefe upon her soule, that it pained her as much as the new bearing of another child. Thus you see how an holy tenderneſſe will shew it selfe to others.

3. How an holy Tenderneſſe appears to our *ſelves*. He that is tender indeed will not. displease his owne *conscience*, he resolves with David to fly all sin and sinners: *I abhorre (saith he) every evill way, and I will not endure a wicked person*: such persons and such practices are very hatefull unto him; he cannot brook sin, in any degree, *great sins, little sins, apparent sins, or sins in appearance*, he declines them all, he considers that remarkable speech of our Saviours, Luk. 16. 15. *That which is highly esteemed amongst men, is an abomination in the sight of God*. And therefore he dares not alwaies to adventure upon that which hath appearance of good, but brings it to the touch, *tries* ^{1 Thes. 5.} *all things, and so holds fast* (not what ^{22.}

seems good,) but *what is good*. Lastly the tender *conscience* will take heed of what he knowes to be lawfull, he dares not to do all that he *may* doe, least he should do what he *ought not to doe*. Consider you that are *Gamsters, merry companions, fashion-mongers*, and all *flesh-pleasers*, which are lovers of pleasure, more then lovers of God. I know you will stand upon your *justification*, and plead strongly for your *dicing, drinking, carding, your long haire, your fantastickall fashions, and pot companions*, though there be enough recorded in Gods book against them in all of these. Me thinks I heare you say there are many *great Schollers* will maintaine the *lawfulnessse* and that it is *condemned* only by a company of *strickt laced Puritans*, and men of meane parts and learning. Give me leave to speak the words of *truth* and *sobernesse*: you say *cards, dice, drinking, and merry company* are things lawfull; but answer me, 1. are they *expedient*. 2. Doe they *edify* you. 3. Are they not *brought under the power* of these things, these practices. Alas who

1 Cor. 6.

12.

10. 23.

who sees not such as thus seek to *please* the flesh that they do *displease* God, their merry company makes them to distast the society of Saints; their *dicing* and *drinking* makes them to loath the *hearing* and *reading* of Gods word; yea *Bible* and the pack of *Cards* are like the *Arke* and *Dagon*, they will not *stand together*. Let me therefore advise you not to be too presumptuous upon the lawfulnessse of these, but consider expediency and edification, that all be done soe that God may have glory, and your selves may be edified more and more in Cbrist. If you look not to this, that which is lawfull in it selfe will be found unlawfull in you. You will soon be brought *under their power* & be captivated by what should be your servants.

Remember therefore what on saith and that most truly, *licetis perimus omnes*, the whole world is undone by lawfull things, i. e. lawfull things abused or misesteemed. Was it not so with the old world, when our Saviour speaketh of the destruction of the old world by wa-

Luk. 17.
27.

ter, what doth our *Saviour* charge upon them as deserving this great and generall judgment? he mentions only things that were both lawfull and necessary: *They did eat, they dranke, they bought and sold, they built and planted, they married and were given in marriage*: See you any unlawfulness in any of these? notwithstanding the giving themselves up to these things, suffering such practices to call them off from God. God was highly displeased and themselves fearfully perished. Oh therefore doe not presume upon the lawfulness of such things, but if you have this holy tenderneſſe in thee, examine all circumstances least God be offended, and thy *conscience* so wounded, as that thou canst find no peace within, but in thy apprehension a very reprobate.

Use of
Comfort.

One word more by way of *comfort* unto you that are thus tender, possible it is that though you desire tenderneſſe and to hold a firme peace with *conscience*, yet your *conscience* may frowne upon you, and so you conclude against your

your selfe that God is angry with you, according to that of the Apostle, 1. Joh 3. 21st. *If our heart condemne us, God is greater then our heart, and knoweth all things, i.e. if our conscience condemne us,* then God will condemne us much more, but your Conscience you say doth condemne you, and therefore your condition is very sad before God. To give you satisfaction in this, I must confesse it is most true, that when *conscience doth check, accuse, condemne,* upon right information, there is no hope of avoiding the sentence of God by any close carriage by which we may thinke to shifte and hide our selves and our actions from his eyes. Yet this hinders not but that sometimes the *conscience may condemne,* where God doth not. For though it always *judge for God,* and on his side, yet it doth not alwaies *judge with God,* and according to his direction: but sometimes it may be that with *Jobs* friends it makes a *lye for God:* and yet not purposely, but through misinformation or prejudice, while it lookes on the worst and not on the best:

best: that is to say on the present and particular *indisposition* of the heart, and not on the sincere and generall *disposition* of it. Such for want of better light in that particular *may feare where no feare is*, but let me tell such they have a most gracious God, that takes no notice of such failings, but *pardoneth and passeth by the transgressions of his people*, as if he saw is not. Therefore let such tender ones support their spirits upon that sweet and gracious promise of Christ, *not to breake the bruised reed, nor quench the smoking flax*, i. e. God will not deale harshly with such weake and feeble ones; but support and comfort them: for though their light be little and burne dimlie, yet the Lord will not extinguish it, but snuffe it and make it burne more cleerly.

Mic. 7. 18

Is. 42. 3.

Consider when your *Conscience* doth *accuse*, whether it proceed from sufficient *light* out of the word of God, or from *wrong information*. If from *light received* out of the word of God, her sentence is divine, and we are to regard it: but if otherwise upon *wrong information*,

mation, it is the error of *conscience*, and our remedy is by sending *conscience* to seek the warrant of her sentence out of the word of God.

Againe if *conscience* present unto you sins which you committed many years agoe, and whereof you have repented. (For we are to know, that albeit after Repentance the Lord forgives the *guiltinesse* of sin, yet he will have the *memory* thereof to remaine in that conserving faculty of *Conscience*, called *convictions*; that it may both serve to humble us for the evill we have done, as also to preserve us from sin for the time to come.

Againe if *conscience* accuse us for sin committed and not repented, it is Gods great mercy, who by inward troubles wakens us to judge *our selves* here, that we may not be condemned of the Lord hereafter.

Now if any prophane *Belialist* shall at last say, what need all this adoe concerning a good *conscience*: have not all men a good *conscience*? Object.

To such I answer, in some sence they Answ.
L have

have a *good conscience*, namely a *conscience* which is *metaphysically* and *naturally* good: and so they may and yet go to hell.

But the *conscience* that brings with it a *continual feast*, and is accompanied with *grace* in this life, and *glory* in the life to come. It is more then *metaphysically* or *naturally* good. It is *spiritually* and *supernaturally* good.

Heb. 9. 14 1. A *conscience* purged and pacified by the blood of Christ.

2. A *conscience* habitually exercised to inoffensiveness both to God and man, Añ. 24. 16.

3. A *conscience* that desires to be completely good in all things and always, Añ. 23. 1.

4. A *conscience* that will approve it selfe good even in the sight of God, Añ. 23. 1. 1 Pet 3. 21.

5. A *conscience* that will give testimony of thy hearts *simplicity* and *godly sincerity*, and support thee under greatest troubles and distresses. 2 Cor. 1. 8, 9. 10, 11, 12.

Now if upon a serious search, thou canst

canst evidence such a *conscience*, I must tell thee thou hast obtained great favour from the Lord, and art enriched with so rich a *Jewell*, that far surpasseth all the wealth of the world, and can never be worne by the men of this world. *Rejoice therefore in the Lord alwaies*, and acquaint thy Christian friends with it, that you may *rejoice together*, yea *eat thy bread with joy*, and *drink thy wine with a merry heart* for God hath accepted thee, *Eccl. 9. 7.*

The *conclusion* is this, (*Christians*) Conclu-
on.
our *Consciences* are all obscured, corrupted, and depraved through *Adams* fall. It is the part of every one to labour to reduce *conscience* to its prime purity againe. When a *Compass* is out of frame we touch the *needle* of the *Compass* with a *Loadstone*, that the stone may draw it right to the *Pole* againe: So let our minds be touched with the *Loadstone* of the *Spirit of grace*, that they may come back to the Lord as to the *Pole*, and quiet themselves in *Christ* as their true, sole, and perfect *Saviour*. Let this be your daely prayer unto
L 2 God,

God, and constant endeavour, who only can sanctify us throughout in spirit, soule and body; who can make every part and member of our bodies, with every power and faculty of our soules, weapons of Righteousnesse to doe him service.

Jud. 24.
25.

Now unto him that is able to make you to stand upright before him, and to keep you from falling, and to present you faultlesse before the presence of his glory with exceeding joy, to the only wise God our Saviour be Glory and Majesty, Dominion and Power, now and for ever,
Amen.

April: 5th. 1656.



FINIS.



